

*Færoæ, & Færoa Reſerata:*

THAT IS *Sælin*  
A DESCRIPTION  
OF THE  
Iſlands & Inhabitants  
OF  
F O E R O E:  
BEING

Seventeen Iſlands ſubject to the  
King of *Denmark*, lying under 62  
deg. 10 min. of North Latitude.

Wherein ſeveral Secrets of Nature  
are brought to Light, and ſome Anti-  
quities hitherto kept in darkneſs  
diſcovered.

Written in *Daniſh* by *Lucas Jacobſon*  
*Debes*, M. A. and Provost of the  
Churches there.

Engliſhed By *J. S.* Doctor of Phyſick.

Illustrated with Maps.

Printed by *F. L.* for *William Hes*, at the *Flow-  
er-de-Luce* in *Little-Brittain*, over againſt  
*St. Bartholomews Gate*, 1675.

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TO

THE

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OF

CHICAGO

ILLINOIS





TO

*Thomas Henshaw, Esq;*  
late His Majesties Ex-  
traordinary Envoy to  
the King of  
DENMARK.

SIR,  
**T** Here is so much va-  
riety in the Works  
of Nature attend-  
ing the difference of Air and

A 2      foyle;

## *The Epistle*

Soyle ; that man, the scope  
of whose Creation is to be  
an Admirer thereof, and to  
praise God therefore, cannot  
sufficiently effect what he was  
created for, but by travel-  
ling, or at least, reading the  
Relations of those, whose af-  
fairs either gave them occa-  
sion, or permitted them to  
transport themselves on the  
places where those wonders  
are dayly seen. These con-  
siderations, *Sir*, and your own  
incitements imboldned me,  
having read in Danish this  
Description of *Feroe*, where-  
in many strange effects of  
Nature and odd customs  
are

### *Dedictory.*

are described, to undertake its translation into English, That the Curious Inhabitants of this Island might not be ignorant of a Country not far distant from them; which having now finished, many reasons make me presume to Dedicate it to your Favour; for though in the manner aforesaid, it can be but of little use unto you, that have with a dilligent eye not only surveyed the most and best parts of *Europe*, but also perused most of these Relations that are extant of the whole world;

## *The Epistle*

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most of these Relations that  
are extant of the whole world;

## *The Epistle*

yet the many oblige-  
ments you have been pleased to put  
upon me, and my thankful-  
ness for them, seem to vindi-  
cate as a duty in my judge-  
ment, what a more severe one  
will perhaps think an effect  
of my boldness, and a trou-  
ble to you. Besides the Au-  
thors person and Ingenuity  
being known unto you, it  
cannot but conciliate some  
authority to this Treatise ;  
since you were beyond Sea,  
several times pleased to in-  
vite him, and discourse about  
the Contents of his Book.  
Be pleased then, Sir, to ac-  
cept

*Dedictory.*

cept of this small *Tract* of  
my Gratitude, indulge some  
expressions that perhaps re-  
tain something of their in-  
nate plainness, and continue  
to favour, Sir,

*Your most Humble*

*and most Obliged*

*Servant,*

*John Sterpin.*



To the  
**READER.**

*Courteous Reader,*

**A** Person to whom my disobedience would have been as much a want of duty as of thankfulness and respect, inviting me to translate this Description of *Feroe*, I did nevertheless undertake it with some



*\* To the Reader.*

some Reluctancy, both as  
distrusting to my Abili-  
ties, and knowing certain-  
ly that the Northern plain-  
ness, if not inelegancy of  
its expressions would hard-  
ly, keeping to the sense, af-  
ford a Polished Stile in  
English, which being the  
only Praise an Interpreter  
can aspire unto ; I had  
little encouragement to  
spend my time in a thing  
wherein I thought my la-  
bour would at best meet  
but with an ordinary ac-  
ceptance ; Yet the matter  
being something extraordi-

*To the Reader.*

uary, and few having cared to attain to the perfection of the Language, wherein it was written ; whose will or conveniency might be to undertake such a Translation ; being perswaded that judicious men would have a more then ordinary Indulgence for a Stranger, that endeavour-eth to communicate unto them, the Description of a Country, though not far distant, hitherto little known unto them, I prepared this Treatise for the Press ; wherein thou art the best Judge

*To the Reader.*

Judge of my success. Accept of it, as of a thing, I thought might conduce to the improvement of Natural History. And though in Philosophical Discourses, some Hypotheses, yet received in those parts of the World, be absolute in ours; take thereof as much as will be to thy satisfaction, and for information and matter of Fact believe, no truer Relation can be had, the Author being both Godly and Judicious. I have in most places for thy conveniences reduced the measures

*To the Reader.*

tures of those places to those of *England*, reckoning a *Danish* or *German* League for four English Miles. and a *Danish* Yard for two Foot or very neer, for the rest I beseech thee to take in good part this Information of *Feroe*. And when it pleaseth thee for a diversion to steal some hours from thy more serious occasions imploy them in its perusal. The wondrous effects of Nature and odd customes of that Country will convince thee, that God is as admirable in the

*To the Reader.*

the variety of his works,  
as in any of his other at-  
tributes.

*Farewell.*

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*The*

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THE  
AUTHORS  
Preface to the  
READER.

Courteous Reader,

**T***He Wisdome of God  
doth principally  
consist in shewing  
the Excellency of his work-  
manship*

## The Authors Preface.

manship in poor, despicable,  
and contemptible things.  
For an Artist is more to be  
esteemed, that can perfectly  
make the Image of a Flie,  
then he that carveth out an  
Elephant ; gross work re-  
quiring less skill then sub-  
tile. So the Creator hath  
shewed more wisdom in the  
production of a Flie, then of  
an Elephant. Whence fol-  
loweth, That if one would  
undertake to consider the  
Makers Art in the forming  
of a Flie, and write a Trea-  
tise thereof; one might, per-  
haps, make, as the Pro-  
verb

## The Authors Preface.

verb saith, of a Flie an Elephant ; for Nature is most Artificious and admirable in her least productions, shewing most mystery therein. Wherefore the wisest of men, King Solomon, that discoursed of Trees from the Cedar of Libanon to the Hop growing by the way side; that spoke of Beasts and Birds, Reptils and Fishes ; bath of none almost left us any doctrine, but of the little contemptible Gnats ; the example of good house keeping consisting in the diligence and forecast, that is to be seen in these



## The Authors Preface.

these poor little creatures ;  
for having neither Prince  
Leader, nor Lord, they pro-  
vide their Bread in Summer,  
and gather their food in bar-  
vest. If any could intrude  
into their habitation, he  
would be astonished to see how  
orderly their domicill is di-  
vided and fortified. Who  
can sufficiently dive into the  
nature of the Bee ? which  
both given many matter e-  
nough to write of. The an-  
cient could not too much ad-  
mire the profit thereof, which  
they expressed by this question  
and Enigme : what is lesser  
then

## The Authors Preface.

then a Mouse, bigger then a House, and more profitable than a Country mans Ox? a Bee. Who can sufficiently admire that Master piece of Nature, the Spider? that not only can so well according to the rules of Geometry, spin and tie its Web to a Post, or the branch of a Tree; but also can fasten it in the air, where there is no Basis. Thus it hath pleased God to shew his power in infirmity, and depose the Treasure of his wisdom and omnipotence in the least and meanest beings.

Having undertaken to  
write

## The Authors Preface.

write of Ultima Thule, which is a poor little Land, in comparison of other Countrys and Provinces: I found God had not omitted to distribute there some signs of his Almighty power, in several things that all may wonder at, which hath caused me to communicate them to others in this Treatise, and thereby gratifie the curious Reader. Many seek far abroad the wonderful works of God, either by reading or travelling in forreign and remote parts; whereas we have them as admirable amongst us, if they were

## The Authors Preface.

were right considered ; but  
as we care not for what  
we dayly see, we think it  
therefore not worthy to be  
Communicated to others,  
who would nevertheless e-  
steem it rare and wonder-  
ful. Whence it is come, that  
none of those that have been  
before me in Feroe, hath  
taken the pains to leave a-  
ny thing in writing of the  
Quality and Constitution  
of that Country. But  
being come thither, a  
Stranger, and remarking  
many effects of nature not  
usual in my own Coun-  
try,

## The Authors Preface.

try, I would not live Idle, without the examination; and considering thereof, endeavouring to doe my Countrymen, that are not informed of this Lands Nature, some small service, by the Notification of what I have discovered. I pray therefore, and desire the Courteous Reader to take in good part this my Labour, which I have destined to the Common good; and if he find any thing imperfect, expound it in the best meaning, every one having his faults. Thus live  
well

The Authors Preface.  
well, and let me be inclu-  
ded in thy favour.

From my *Pathmos* in  
*Thors-haven*, the 12.  
of *March*, 1670.

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The

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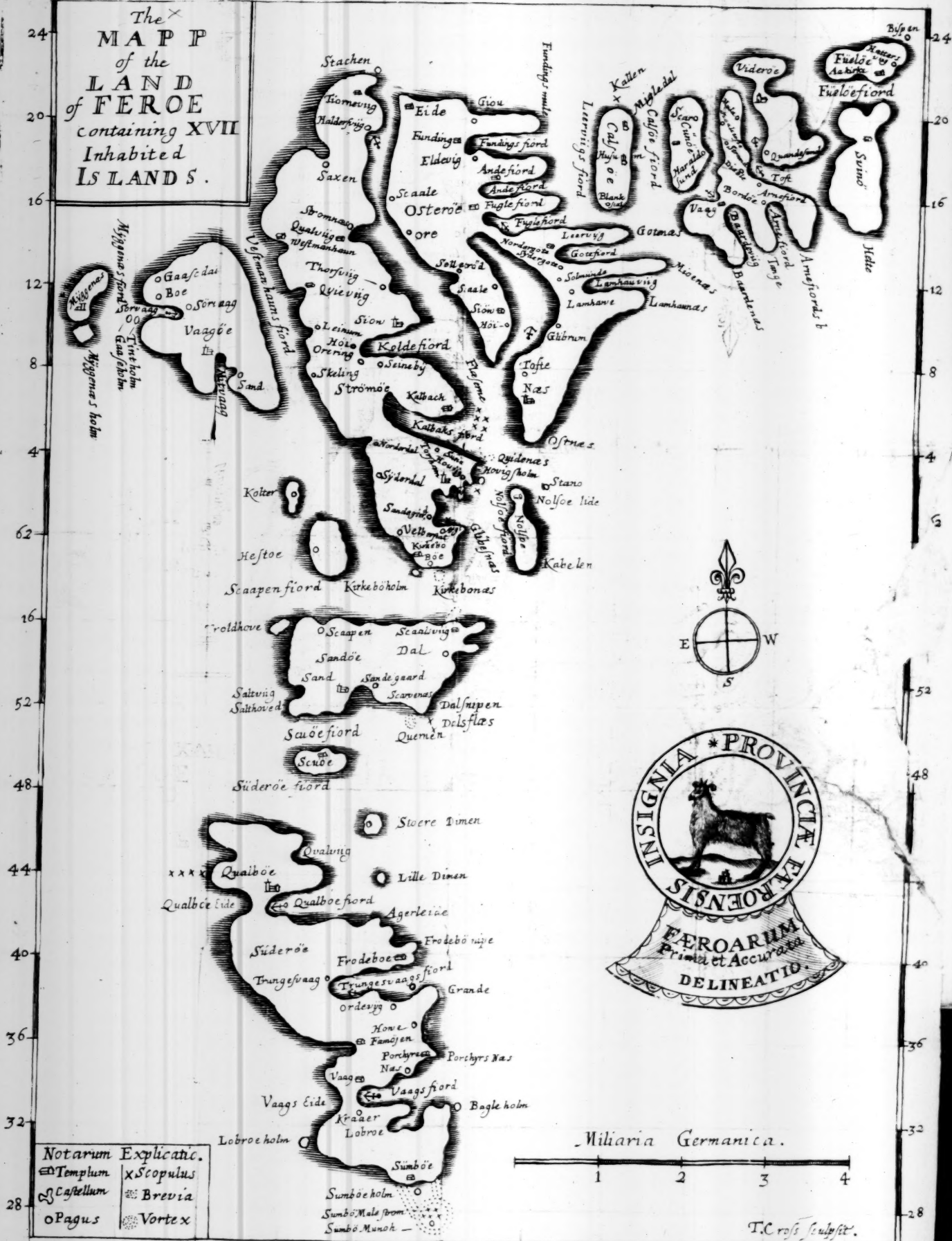
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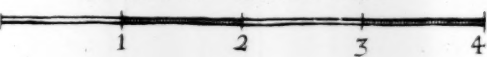
The  
MAP  
of the  
LAND  
of FEROE  
containing XVII  
Inhabited  
ISLANDS.



Notarium Explicatio.

- |           |          |
|-----------|----------|
| Templum   | Scopulus |
| Castellum | Brevia   |
| Pagus     | Vortex   |

Miliaria Germanica.



T.C. roßi sculpsit.

## CHAP. I.

*Of the Land of Feroe in it  
self, and the Circumstances  
thereof.*

**T**He Islands of *Feroe* in them-  
selves, are only some high  
rocks, arising out of the  
wild Sea, and covered with  
a portion of thin Earth.

For *Feroe* doth consist of many Islands  
that are high Hills, of hard stone,  
strangely divided from each other, by  
deep and rapid streams of water. And  
that the said Hills or Mountains might  
be useful to mankind, and the Lords ho-  
ly Name, in this latter age of the world,  
be prais'd by true Christians, in the  
midst of the storming Sea; it hath plea-  
sed the Divine Providence to cover the  
valley between the Mountains, and the

sides of the Hills, almost every where, with two foot thick of Earth; some-where thicker or thinner, according to the nature of the place; whence doth grow, not only abundance of Grass for Cattel, but also Corn for the maintenance of man. Wherefore if the land, as other even Countreys, could be cultivated and inhabited; many thousands of men, proportionably to the greatness and number of the Islands, might there live and subsist. But the people dwell only by the Sea-side; where it is lowest and most convenient for them to get to Sea with their Boats, and ply their Fishing; there being almost every where high promontories, whence no body can come down, nor get up; though there be some dangerous and terrible places, whence they also launch out their Boats to Sea, to go a Fishing; where they must have strong Ropes in the Boat, that those on Land may sometimes help the people out, if they are in any danger; some also, who are the most, live in creeks, inlets, and havens, that are many, convenient, and good for Seamen to lay in their Ships in time  
of

of danger. And where they live they have inclosed a small piece of ground, which they Till to get Grass and Corn; calling such Closes, *Boe*; The other part without the inclosure, consisting in Valleys and Hills, and sometimes in hills only, is a thousand times larger, and is called *Hawe*, where their Sheep feed both Winter and Summer, and their Kine only in Summer; This part is never Tilled, neither can it be so, because the Inhabitants live along the Sea side for their Fishing sake, and other conveniency, having nevertheless the full profit thereof, for they keep there as many Sheep as ever the place can feed.

A part of the islands of *Feroe* is Inhabited, and a part furnished with Cattel; they are in their greatness Havens, Creeks, Inletts, and other circumstances as followeth. *Fugloe* or Fowle-Island, which is the most North East, is pretty high and something flat on the top, with high Clifts almost round about, three English miles long, and two broad, where it is broadest; having a little Creek on the East side, called *Hasterviig*; though it be unfit for Ships

#### 4      *Of the Land of Feroe*

to Anchor in. *Suinoe* lyeth two miles southward of *Fugloe*, consisting in two long and high Hills on the North and South side; The South Mountain is about a Leage in length: the North but about half a League, there is a valley in the midst; on the East side whereof the people do inhabit; and by this reason, the Island being seen something far off at Sea, seems to be divided in two Islands. The said valley is about a mile long from East to West, and therefore the Inhabitants have Boats lying on the East and on the West sides, that they, according to the Wind, may ply their Fishing on either side such Valleys (as also other places, where the passage over land from one water to another is but short) are called in the Language of *Feroe*, *Eide*, whereof there are many, to the great benefit of the Country.

*Videcoe* or *Vidoe*, lyes three miles west of *Fugloe*, and hath a mile from *Suinoe*, being crooked, and having also a Valley where the people dwell, it is in length about six miles, and where it is broadest about three miles; The  
south

South end of it stretcheth it self down between *Suinoe* and *Bordoe*, being full of high Hills, at the North of the Valley there is a high promontory, at the East there is a little Creek, though not very good for Ships to Anchor in.

*Bordoe* a strange Island, being in its Figure like a Crab, having many points like claws; it lyeth South West and West of *Videroe* and *Suinoe*, being separated from them by a small *Sinus* in some places half a mile broad, there being a place near *Qnandesund* only of Musket shot distant, on the North East and East side, it embraceth *Videroe* as with two arms, and thereby makes a safe harbour every where between both Lands, against all manner of weather and current, having three entrances, one at North between *Mulen* and *Videroe*; another at South between *Suinoe*, and the most easterly east point of *Bordoe*, and the third at east between *Suinoe*. But since towards the South East, or South outlet, as also about the North East, or East, three points of Land stretch out themselves, the one from *Videroe*, the other from *Bordoe*, and

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the third from *Suinoe*; and the ground under water being uneven, it makes an indifferent Whirle-pool, that turns the Boats that pass over it round about; but Ships are in no danger of it. Towards the South East, *Bordoe* stretcheth it self out into three branches or points, so that they seem at Sea as several Islands, and constitute too long Inlets, whereof that which is most Eastward is called *Arnefjord*, the other *Baardevijgs*, from *Baardevijg's* Inlet, there runs a little valley, half a mile long to the North west side, where there is a safe harbour called *Klack*. From hence the Land stretcheth it self again to the North along *Videroe* a matter of six miles or less; all these branches and arms are for the most part streightning on both sides, into long and sharp points, on the North West *Bordoe* embraceth again with two arms or branches, another little Island called *Kunoe*.

*Kunoe* is a long and narrow Island about six miles in length, and a good mile in breadth, growing sharp on both sides, consisting in a long sharp hill separated



parated from *Bordoe* by a narrow straight, in some places half a mile broad, and in some others less; stretching it self most to the South and North, from *Mule* on *Bordoe*, till the Harbour of *Klack*, which it shuts up with its southerly end, and renders it safe against all Currents of the Sea.

*Kalfoe* lyeth Westward of *Kunoe*, separated from it by an inlet called *Calfoesford* which is two miles broad, and this Inlet is open from South to North, so that all Ships may safely run through it, especially when the Stream is with them; *Kalfoe* is a little longer then *Kunoe*, and a little broader, stretching it self to the South and North, without Haven or Creek; on the West side, it is a very steep promontory, on the East side the hill is edged and runs sloping to the Sea side, all coloured with green.

*Osteroe* lyeth West of *Kalfoe* and *Bordoe*, stretching it self most Northward towards East, it is almost twenty miles long, but inequally broad, for some places are two miles broad, others four or six miles broad, according as the points stretch themselves far out;

the Land consisting in many long branches or arms; on the East side towards *Kalsøe*, *Bordoe*, and the main Sea, it hath six long branches or arms, that constitute five Inlets or Creeks, namely, *Funding fiord*, *Andefiord*, an indifferent Harbour, *Englefird* a good Harbour, *Joreviig* and *Lammehaus viig*, afterward the Land stretcheth it self to the South East, in a long point called *Ostnes*, from which neck three miles Northward, begins again another inlet far in the Land, two miles long, called *Skaalefiord*, at the beginning of the Inlet there is a good harbour called *Kings haven*, because formerly when his Majesties Ships did Cruise here under the Land, after Pirats, they took Harbour there; on the West side from South to North, the Land is almost even without any Inlet or Creek, and the inlet between *Calsøe*, and *Osteroe* is in some places but a mile and half broad, and safe for Ships to sail through; the North end of *Osteroe* is very notable for Seamen, for it stretcheth out it self with a little round point to the North west, with a round hill upon it.

*Nolsøe* lyeth two miles Southward  
of

of *Osteroe* or *Ostres*, extending it self most N. W. to N. and S. E to S. it is 4. miles long, and a mile and half broad, where broadest, having on its west side *Stromoe*, at the distance of two miles and half. There is almost on the midst of the Island a high Hill sloping by little and little to the South side, where the Island is even on the top, and not very high; North of the Hill there is a little plain, and West of it towards *Stromoe* a little Harbour called *Nelsoevig*, an indifferent good Summer Harbour.

*Stromoe* is the largest Island in *Feroe*, and 24 miles long, and where it is broadest eight miles in breadth, it lyeth West of *Osteroe* and *Nelsoe*, stretching it self North west to North, and South West to South, being full of many high Hills, amongst which *Skelingsfels* overgoeth all the rest in height, standing like a high house above the others; it is very notable for Seamen that are bound for *Thorshaven*, for when they get sight of it, and sail thereunto, they fall before the Northern entrance of *Thorshaven*. That Island hath also several Creeks and Harbours on the East side,

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from the South end, is first of all *Thorshaven*, where the general Commerce is established, it is a little, but a good harbour; whereunto there are two entrances over against North *Nolsoe*, between *Strang* and *Ostnoss*, and over against South *Nolsoe*, between *Baarn* and *Skadtehoffoe*; afterwards there is *Kalbacksfjord*, then *Kollefjord*; next thereunto *Thorsviig*, and *Qualviig*, one cannot come further with Ships, for on the North of *Qualviig*, *Stromoe* and *Osteroe*, are as it were bound together by a ground that is between the Islands, over which runs a very rapid stream, and there is no Current on either side of the ground. From this stream it is that *Stromoe* is so called; at North of *Stromoe* is *Halderfsviig*, an indifferent Harbour, into which one enters on the North side; on the north side there is a very fair Harbour called *Westmans Haven*, which is sheltered by *Waagoe* lying over against it.

*Waagoe* lyeth West of *Stromoe*, being divided from it by a straight called *Westmans haven sound*, a mile and a half broad, thorough which there is a  
safe

safe passage. The Land of *Waagoe* is almost of a Triangular or Quadrangular Figure, being eight miles in Diameter, it is cut in by two long Creeks, first by one on the South East side, called *Midvaage* a good Summer Harbour, then at West there is another Creek called *Sorvaage*. The Land it self is all full of Hills; hard by the South point of *Sorvaage*, there lyes two little Islands with high clifts on them, called *Tineholm* and *Gaaseholm*.

*Myggenes* lyeth out at the West of *Sorvaage* two miles from the Land, it is three miles long, and one and a half broad, having a high territory with high promontories round about it, there being but one place to come on Land, it stretcheth it self most to the North East and South West. Towards the South West end of it lyeth *Myggenes* Isle, having a high clift round about, it is flat above, though sloaping like the roof of a house on the North East side; it is separated by a little Riff three or four furlongs broad.

*Kolter* lyeth three miles to the South-East of *Waagoe*, and above two miles to the West of *Stromoe*, it is a little Island.

stand a mile long, and about half a mile broad, stretching it self most to the South and North, having a high Mountain at the North end, but at the South end it is low and narrow, having a high Promontory on the West side.

Eighteen years since in the middest of Summer, there was found on the highest top of the Mountain of *Kolter*, the quantity of many tomies of Herrings spread along ; The Mountain where the Herrings were found is above two hundred fathoms high.

The vulgar sort will perhaps ask how these Herrings could come there ? whereunto is answered, that they are carried thither by a whirlwind for the Sea it self when it is most boisterous, seldom casts any Fish on Land, but rather Seaward from the bottom ; for as little as strong wind can hinder the flight of Birds, as little can the strongest motion of the Sea hinder the swimming of Fishes ; but if either wind or water grow too strong for their inhabitants, as Birds hide themselves in trees, holes, and nests ; so the small Fishes that lie under the Land float on the deep to save themselves there, as long

as the storm lasts, as is frequently seen in *Eeroe*. Wherefore those Herrings were carryed there on Land by a kind of Whirle wind called *Typhon*, which in the Danish Tongue is named *Oes*. That sort of Whirlewind is formed amongst the Clouds, and strikes from thence on the Sea and Earth with such a sudden and mighty whirle, that if it falleth on Land it takes up Trees, Bushes, Stones, Flesh, and what else it meets with; and where buildings are too great, it strikes them down and breaks them to pieces. If it falleth on the Sea it takes up an incredible quantity of water, so that one may see deep Cavities in the Sea till the water runs together again, and what Fishes are then in that water are drawn up by such a whirlewind. Marriners that have tryed the dangers of the deep, can speak enough of this whirlewind, and have first given it the name of *Oes*, because it draws up the water of the Sea; Expert Seamen, when they are aware of it, let presently fall all their Sails, or else they would lose them, and sometimes come in great danger of their lives. What this *Oes* takes and draws  
up

14      *Of the Land of Feroe.*

up from one place it lets it fall on another, when it hath wrought out and left its strength; whence it comes that one seeth in some places rain down Stones, Flesh, Mice, and particularly the Lemmings or Cats of Norway; and in this manner are also these Herrings rained down on *Kolter*. The Hurricane of the West Indies, which is sufficiently known, is doubtless of this sort of Wind.

*Sandoe* lyeth two miles south of *Stromoe* and *Hestoe*, stretching it self most to East and West, it is eight miles long, and four miles broad; having but one Creek on the South side, neer *Sand*, neither is it a very good Haven: At West towards the North point there is a little Isle called *Trolaboffret* edging off from the North East side to the South West, with a high Promontory, thereon feed wild Oxen and Sheep.

*Skuo* lyeth two miles to the South of *Sandoe*, stretching it self to the East and West, being three miles long and one broad; it is a high Land with high Clifts.

*Store Diemen*, or great *Dam*, lieth half



half a mile at the Southeast of *Skuae*, it is almost round; a good mile in Diameter, it is a high Territory, for the most part flat and green above, with great Clifts round about. If this Island were garrison'd with thirty warlike men, it would not be easie for any Potentate to take it in, there being no way to get up, except in one place at East, and that difficulty for one man at a time; and therefore could easily be so strengthened by art, that none at all could come up. Neither could Ships lye on the Sea about the Island, because of the strong current, nor could they be taken by Famine, there being Cattel, Sheep, and Fowle enough on the Island.

It hapned some years ago, that the Countrymans Wife on that Island kept secret love with the serving man, and they both murdered the Master; Wherefore, that they might avoid the punishment of the Magistrate, they held out the Island a long time; but the innocent being unwilling to keep such continual watch with the guilty, and they at last being grown secure, some nimble

16 *Of the Land of Feroe.*

nimble men of *Feroe*, by the Bailiff of the Countrys order, came on the Island by the East side, and took the Delinquents Prisoners, who afterwards received their just punishment.

*Lille Diemen* lyeth two miles from *Store Diemen*, at South South East; it is inhabited, and to be accounted for an Isle, it ariseth from the Sea as a round and sharp Clift, thereon feed wild Sheep.

*Suderoe* is the last and Southeft Island lying two miles south of *Lille Diemen*. It is almost twenty miles long and eight miles broad where it is broadest, bowing with one end to the South, the other end stretching it self to the Northwest; it is full of Hills, having on the VWest side many Clifts; neither can one land on it, but in four places, and yet with difficulty. At East it hath four long Creeks, namely, on the North end *Qualvig*, neer the close; second *Qualbor*, whence a Valley stretcheth it self on the VWest side a mile long; then *Trungesfoug*, within which Inlet is a very good little harbour called *Punt-baen*, besides which, between a little  
Isle

Isle and the Land, one may fasten Ships with a Rope, and go from Shipboard to Land on a Planck. There is besides every where in the Inlet good Harbours in Summer.

Finally, here is also *Vaagesfiord*, whence there runneth also a Valley a mile long on the Southside. In that Inlet there is a bowed Creek, where there is one of the best Havens in *Feroe* called *Lebroe*.

It appeareth by the premises, that *Feroe* doth consist of seventeen inhabited and Cultivated Islands, namely *Fugloe*, *Suinoe*, *Wideroe*, *Bordoe*, *Kunoe*, *Kalsoe*, *Osteroe*, *Nolsoe*, *Stromoe*, *Waagoe*, *Myggeness*, *Kolter*, *Hestoe*, *Sandoe*, *Skuoe*, *Store Diemen*, and *Suderoe*, and four little Isles or *Holms*, to wit, *Tintholm*, *Myggenessholm*, *Trolehofred*, and *Lille Diemen*, whereon only Pasture, & Wild-Sheep. Besides, here are several other *Holmes*, whereof the most notable and necessary to be known of Marriners are these, *Hoffvigsholm*, *Kirckboeholm*, and *Comboeholm*.

There are also under the Land several Rocks arising out of the Sea, where-  
of

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of two are considerable for Marriners to know the Land by, the one at North of *Fugloe*, called the Bishop, which is a round and pretty high Rock, it doth not lye so far from the Land as it is set in the Map, but only a stone cast or a Musquet shot off. The other is at the South of the Land, a pretty way at South East of *Sumbœ*; it is also a round high Rock called the *Monck*. Neer this *Monck* is a dangerous whirle-pool, which in still weather draweth Ships to it self, and brings them in great peril; for the waves strike every where into the Ship, nay in the very Mast; and the Ship cannot be steered, but one must let it drive as the stream will have it, till it be appeased. It is most dangerous in still weather, for then one cannot easily get from thence. with a Gale of VVind one may take a care not to come into it.

*Fausœ*, which Mr, *Peter Claason* speaketh of in his book called, *a Description of Norway*, is not extant, but is only an inclosure called *Gote*, and is twofold, namely, North *Gote* and South *Gote*. Neither is he to be blamed for it, since  
he

he hath written with others pen, and seen with others eyes.

It is related by a part of the Inhabitants, that North of the Land, there hath at several times appeared a Floating Island; not only by the relation of our Predecessours, but also by that of those that yet live, who verily relate that they have seen it during some hours, discerning hills and dales on it, and running Rivers flowing through the Valleys, and could perspicuously see that it was green in the Valleys below.

Last year the 28 of *April*, 1671, came to *Feroe*, a Skipper, *Paul Badsted*, with his Ship, and both he and two young Priests which he brought over with him to *Feroe*, namely, *Mr. Gregory Persen*, and *Mr. Peter Clementson*, relate, that they on their voyage to *Feroe*, being by storm driven out of their course to the south thereof, perceived an Island, and being come neer to it, saw it perfectly, with the Hills, Promontories, and Rivers thereof running down the Island, green with Grass towards the sea side, with Rocks and Clifts neer the  
Land,

Land, not unlike in all Circumstances to the Islands of *Feroe*, but perceiving no other Islands by it, they found themselves to be deceived, and therefore made to the North, and after some sailing, found the Islands of *Feroe*, and the Master related, that, according to his conjecture they had found that Land eleven Leagues from *Feroe*, at south east. If there had been any steady Island in that place, it would have been found long ago, those that sail to this Island often sailing by that place, and all Ships that come from the South, and will go to the North of *Hetland*, directing always their Course to *Feroe*, and therefore do necessarily pass by it, so that if that Island had been fast, it would long since have been discovered.

The Island of *Enckhupson* found, and so named by the Hollanders, which lay under the 65 degree of Northern Latitude, 45 Leagues North West of *Feroe*, seems to confirm that opinion, since it is no more to be found, I leave herein every one in his own opinion, whether such a mass of hard Rocks could

could Float, and now again sink : If it were of the nature of a Pumill Stone, it might very well do so, but then it would ever Float ; as Floating Islands in fresh water, that are grown together with roots, and covered with a little loose Eearth, deckt with grass.

The Inhabitants besides, rehearse a Fable of *Suinoe*, that it was at first a Floating Island, and believe that if one could come to the Island so often seen, and cast Steel thereon, it would remain fast, which agreeth with the superstition of Duckers or Divers, that lay Steel upon what they find at the bottom of the Sea, that Spirits may not remove it when they are hoysed up, which otherwise they find to be removed. Many also tell much of these Floating Islands, and believe there are such in Nature ; but I cannot give faith to any of them, nor to any ones superstition. If this were not described by the proprieties of many Islands I would say it were a Mountain of Ice, that came Floating from *Greenland*, which if it be not, I believe stedfastly it is some deception or illusion of the Devil,  
who

who is in himself a thousandfold Artificer; for he hath often before deluded them in many other manners, it being almost every mans talk in the Land, how formerly Satan in the dark, when they were risen early in the morning in Winter, as they yet always do, to go a Fishing, did appear to them in the Figure of a Boat, with Fishermen and all instruments belonging to Fishing; did speak with them, gave them Fish baits, and told them where there was good Fishing to be found, and many can yet relate Satans words, when he discover'd them where there was good ground for Fishing. If Satan could then in the Figure of a Boat delude the Inhabitants, he may also do it now in the Figure of an Island, possibly to allure the Children of the unbelievers to him, and bring them into mischief.

This Province of *Feroe*, with the Islands belonging to it above named, stretcheth it self in its greatest length, from North to South 60 miles, and in breadth 40 miles, or a little above, having at East *Stat in Norway*, at South East *Orkeney and Scotland*, at South

*Ireland*



*Ireland*, at West the South end of *Greenland*, at North West *Island*.

The height of the Pole or Latitude of *Feroe*, according to the supputati-  
on of all, is at the South end 61 degrees  
15 m. and at the North end 62 degrees  
10 m. though I have found the Land  
(according to the height of *Thors* Ha-  
ven at 62 degrees 2 m. which I have  
several times taken) to lye something  
more Northwards; I have as much as  
possible, sought the Longitude, and have  
found the length from the Meridian of  
*Euraniburgh* 20 degrees 20 min. which  
makes one hour 21 min. so that the  
Longitude of *Thors* Haven is 16 de-  
grees 20 min. reckoning from the *Pico*  
of *Teneriffe* in the Canary Islands, if  
I can discover it better in time, I shall  
notifie it where it will be convenient.  
And since the Land lyeth under 62 de-  
grees, there is but little night in Sum-  
mer, not fully 5 hours; When the  
Sun is in the Sign of Cancer there is no  
night perceived for a whole month, be-  
cause the Sun doth not go 18 degrees  
under the Horizon, whence it comes,  
that in the midst of VVinter they  
have

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have but little day, though the *Crepusculum* and *Diluculum* are something more longer here then elsewhere, especially when the Sun is in the South or Northerly Signs, for when it is at highest and makes the longest day after 62 degrees Latitude, it riseth at 2 of the Clock and 7 minutes, and goeth down at 9 of the clock and 53 m. and then the day is 19 hours and 46 min. long, and the night from Sun-setting untill it riseth 4 hours and 14 minutes, during which time there is no difference to be perceived between day and night, the Sun being then but 4 degrees 29 min. under the Horizon, and cannot therefore make any difference for a whole month, there being then also but little difference in the Suns declination, whence it comes that we have no considerable might untill the 17th. of *August*, when the Sun first comes 18 degrees under the Horizon, which is its right depth, so that one can perceive nothing of its splendour. Now the Sun rising in the mid't of VVinter at 9 of the Clock 53 min. and setting at 2 a Clock and 7 m. and there being there-

therefore but 4 hours and 14 minutes of day. The *Crepusculum* and *Diluculum* add much to its length, since one can perceive something of the day in the mid<sup>t</sup> of VVinter at 8 a clock in the morning, and at 4 a clock at night, whence it comes that they have not in *Feroe* such tedious long nights, as one might well imagine.

These Islands of *Feroe* consisting of a hard Stone, there is found here and there a Loadstone therein, on which if one setteth a Compass it will vary very much in some places to the East, and in some other to the VVest. At the South of *Suderoe* there is a whirle pool in the mid<sup>t</sup> whereof stands a high Rock called *Sumboe Munk*, neer that Rock there are six others that rise a little above the water; on which when one setteth the Compass, it turneth round, and is so spoiled, that it is afterwards of no use, for some years ago, there came a Ship too near this *Sumboe Munk*, whereupon all the Compasses, that were in the Ship (as the Master related afterwards to the Inhabitants of *Suderoe*) were spoiled, and his

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Voyage had been so too, had not a Seaman of the Ship by chance had a Loadstone, wherewith he touched the Compasses anew. The ordinary declination of the Loadstone on *Feroe* is otherwise, 13 degrees 19 minutes, to the North VVest, which *Severin Law-son*, formerly chief Marchant on *Feroe*, a Burger of *Copenhagen* very expert in the Art of Navigation, did mark and reckon out in the year 1659 the 26 of *December*, at *Thors Haven*, on *Feroe*.

Since we have described the Land of *Feroe*, especially so, that honest Mariners may the better know the Land Marks; we will also here comprehend something of the Streams. Between these several divided Islands there runneth many strong Currents in several manners, according as the necks or points of Land meet against the streams, and according to the scituation of the said land, which causeth specially in VVinter when there is a storm, and the wind bloweth against Tide, a terrible and turbulent Sea, principally where there is ground neer the surface of the  
water,

water; for where those grounds stretch themselves towards the Land, the Sea raiseth it self and tumbleth about against it, so that it is terrible to consider, yea it breaketh so strongly against the Land that scarce any Ship where it is sufficiently deep, can get over them, which grounds with breaking waves are called in the Language of *Feroe*, *Boffves*. If there comes any Boats on these *Boffves*, when they break, it is presently sunk, with men and all.

It happened for 16 years ago, that Mr. *John Hanson Hardy*, Curate of *Suderoe*, on his Voyage to *Thors Haven* (in a *Sexting*, that is a great Boat rowed by twelve men) came on such a *Boffve* in pretty good weather, yet both he and his wife, and all his Children, with other of his Folks, to the number of 21 souls, were all drowned, And the Boat sunk by the *Boffve*; It happened in that sad accident that amongst these drowned Folks, the Curates VVife floated up again eight days after, and was found driving in the Current, whereof doubtless the cause is, that she had greater veins then ordi-

nary, as is usual for women to have, by the blowing up of which her Corps was brought a Float.

It is very observable, that when the said *Boffve* breaketh in bad weather, it doth so three or seven times together, without ceasing, and then resteth some time, therefore when the Inhabitants come to such a *Boffve*, and must needs over it, they lye still untill the *Boffve* hath broken, and then get over it speedily with their Boat.

Besides, the *Boffve* breaks also in still weather, when it is very warm, and when there will be Frost or Snow. Thirdly, when some Boat goeth something near the land over the *Boffve* that breaks not then, but lyeth still, it breaketh up unawares of it self, and often bringeth people in danger. I have been told by an old honest man yet living, very expert from his youth both in Currents and *Boffves*, who knew all the *Boffves* round about the Countrey where he lived, that it happened some years since, he went with a Boat from the Land, whereon he dwelt, namely, *Kolter*. over to *Stromoe*, to set there a  
man

man on land, and went into a little Creek of the length of a Boat, and half so broad, where he set the man on shoar, it being then quiet and still all about, when against all expectation, a *Boffue* broke upon him, so that he and all his folks were in very great danger of their lives; having never from his youth, nor since that time perceived any *Boffue* to be there.

The Inhabitants are in this simple opinion, that the Sea is sensible, and that the *Boffues* cannot endure the Iron of the Boat. But hereupon these are my reflections; that the *Boffue* breaks up a certain number of times happeneth by the providence of God, that hath created all things according to weight, measure, and number, but that the *Boffues* break either against warm weather, or against a North wind and Snow, or also when some Boat goeth over the same must have an occult cause, which is hard to be found out; and that one may the better understand the cause of it, one must consider, that there is this order in nature.

All motion that happeneth between

the Elements and other beings, that have neither sense nor life, doth happen by a Maguetical Sympathy or Antipathy; that is a hidden and inward affection in senseless beings, whereby some things love each other, and are easily united together; some hate one the other, and cannot be united, whereby there is made a motion in nature, as if there were some life in the things which move themselves, or suffer themselves to be moved. This is perfectly seen in the Loadstone, which by Sympathy loveth Iron, and turneth it self towards it. This is manifest enough amongst Medicaments, and specially it is seen and perceived in Antidotes, that is Medicines against poyson, and in the poisons themselves; for when a man hath taken some poison, and thereupon taketh in an Antidote, the poison is then driven out by the Antidote.

Chymists do find the same amongst Metals and Minerals, for Gold hateth Brimstone, driving it away, and contrarywise loveth Salt, drawing the same to it self, being easily united with it in Operations; Silver on the contrary hateth



teth salt, drives it away, and instead thereof loveth Brimstone.

There is a natural Sympathy and Antipathy between the Elements, and is even so as we have now exprest between Mettals and Minerals; for suppose a Circle divided in 4 parts, with A. B. C. D. Let A. be Gold and Earth; B. Silver and Water; C. Brimstone and Air; D. Salt and Fire, as A. Gold suffereth it self easily to be united and melted together with B. Silver, so A. Earth is easily mixt with B. Water, attracts it willingly to its self, and draweth its fatness from it; water also loveth Earth, as its proper mansion, wherein it resteth. Secondly as B. Silver; loveth C. Brimstone; so B. Water maketh much of its neighbour C. Aire, suffers it self easily to be attracted into it, and joyns it in operation with it self. In the third place as C. Brimstone is united with D. Salt, to work with joyned forces on Mettals, so the Air C. taketh easily to it self the Fire D. to play with it in Nature; the Fire again loveth Air so much, that without it it is as dead, and hath no force.

On the other side the Fire D. adhears to the Earth A. as to a fit matter, from which it receiveth force, and can exercise its Functions ; and Earth again receiveth Fire lovingly, that it may be warmed by it, and produce its fruits. As Salt D. adhears to Gold, A. as to its fit subject, wherein it can operate, so Gold again receiveth Salt joyfully, as its kindest Friend, of whom it receiveth food and nourishment. Moreover, as we thus find a natural Sympathy between the things now mentioned, we find also an Antipathy between them ; for as Gold A. cannot suffer Brimstone C, nor Silver B. Salt D. who as their respective Enemies stand opposed in the Figure ; so the Earth A. cannot abide the air C. nor the water B. the Fire D. which therefore stand also over against one another in the figure, and yet they are bound together by an orderly Sympathy, for air it self cannot be shut up within the Earth, and if it happeneth so, it doth not tarry long in that Lodging, but breaketh out with great force, and causeth those terrible Earth quakes ; neither can the  
Earth

Earth remain above in the air, but stayeth in its proper Seat, and if the Sun draweth any thing from it into the air, that gross unpolished guest knoweth not how to behave himself in that subtile habitation, neither can the Air well abide it, and therefore there ariseth a quarrel between them, with terrible Thunder and Lightning; In the same manner Fire cannot be united with Water, without one of the parties destruction, as is known to every body.

Notwithstanding that the Elements are in their nature so contrary to one another, nevertheless the one will not, nor can be without the other, suffering each other by a temperature, but when that is wanting, so that there be either excess or defect, nature then suffereth, and is moved by Antipathy, by which reason, this unexpected motion doth happen in the water over those grounds that are called *Boff-ves*.

For it is seen in *Feroe*, when the Air is very warm, so that there ariseth a Fog from the Sea, rendring the Air

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dusky, that not only the Currents run a great deal swifter and stronger then at other times, but the Sea also groweth stormy, beating against the Land, and the *Boffves* break out though it be still weather ; which happeneth because of the Antipathy that is between Water and warmth in its excess, whereby Water suffereth in its nature.

Quite contrary, this happeneth also when there will come a strong Frost and Snow in Winter ; the Currents grow then stronger, The Sea beats, the *Boffves* arise, though it be very still weather, because there happeneth a deficiency in the temperature of warmth, water being forced to lose a part of its natural heat, and therefore cannot keep its innate fluidity, but must, by suffering in its nature, let it self be chang'd to a standing rigid matter, namely Ice, which affect the Elements, do perceive afore hand, and by the vertue of their Magnettical Antipathy, move themselves.

This Motion is also perceived in houses, for it happeneth in *Feroe*, that when  
there

there is a great storm, and the wind cannot have its passage between those many hills, as in plain ground, that it is sometimes quite still in the Valleys ; so that one may go with a light between the houses ; and on the contrary the gathered wind comes afterwards a great deal stronger and more terrible, but before such weather cometh, or that one can perceive any thing of it, as the water ariseth before the coming of a hard Frost, so are the houses moved before this stormy weather cometh, so that every nail of the house cracks, though the houses be scarce moved afterwards, when the storm beats upon them, they being low and Fortified about with thick walls of Turffs and Stones, which motion must therefore necessarily happen in the manner aforesaid.

But that the *Boffves* break when there comes a Boat over them, hath a far more hidden cause, though it may happen by the aforesaid Magnettical Sympathy. We have declared above how it is with the Loadstone in that Countrey, on the Rocks near *Sumbos Mark*  
and

and I doubt not but there being so strong a Magnet in those Rocks that are so little above the water, there may also be a Magnet in such grounds, whence it comes, that when a Boat passeth over them, the Loadstone by its Sympathy, attracts the Iron of the Boat, which that shallow water not being able to endure, riseth it self; though I leave herein every one to his own judgment.

Concerning the Current of the stream it runneth very swiftly about the points of Land, especially in the new and full Moon, eight men in a Boat not being able to overcome it, but must stay till it hath run out, and turneth it self by reason of which it happeneth often, that when the poor Inhabitants are at Sea about their Fishing, and there cometh an unexpected storm, the stream being against them, they must stay on the same place, at all adventure, untill the turning of the stream, and till they get the Current with them towards the Land; but if the storm groweth too strong, those poor people often come to misfortunes.

*It*

It cannot be well exprest with a pen, how fierce the Sea is, nor to what height it raiseth it self; when the wind and the stream are against one another. And it is observable as is said above, that when the Current runneth against the wind, the wind bloweth with greater force then it doth else, and when the stream runneth before the wind, it stilleth it self, so that they seem at first to strive against each other, as two enemies, and afterwards to grow milder when one of them doth fly. I must here relate an Example of the Sea's terribleness by the reason aforesaid. The little Island *Kolter*, which is described above, is exposed to the open Sea on the west side, and there is towards the Main a Promontory thirty Fathoms high, where the Sea almost every winter breaks over with a Western wind, and that in such quantity, that the Inhabitants are sometimes in danger, though the Sea has yet 50 Fathoms to run without the Clifts, before it reacheth the Land.

It happened for some years ago, that there lay a large stone six foot long and  
four

four foot thick and broad, on a corner of the said Promontory, which stone the proud Sea tumbled about and threw some paces from the place where it lay before ; that seems incredible, if one considers the bigness of the stone, and the height of the Mountain, and one might well say how is it possible that the Sea can rise fifty Ells up in the Air, but it is nevertheless a perfect truth, for it hath not only been related to me by the Countrymen of the Island, but it lying in my Parish, I have my self been there, and exactly considered the place ; and he that takes good notice of it, may rather wonder, then conceive how it can be so.

The Fishers say also that when there hath been some days such a strange storm of water and wind, and the wind afterwards stilleth it self ; so that the Inhabitants dare row out on Fishing. There is nevertheless an extraordinary great motion every where at Sea ; so that sometimes they are as it were, lifted up to the Heaven, and presently come down as it were, to the Abyssin

as



as *David* saith, *Psal.* 127. which motion of the Sea they call *Alda*, and certify, that when they are sunk in it, they can see no land, though it be above 300 Fathoms high.

As for the motion of Tides themselves they perfect their course according to the Moon here as well as in other places, where there are ordinary tides, by an ebb of six hours, and a Flood of the like space of time

Yet their course is different according as they beat against the Rocks and points of Land, and as the ground is under them; whence it comes that the particular streams alter their course, and run directly against the general Tides, such streams being called here *Ider*.

Concerning the general Currents here, the Seaman that is not much acquainted with the Land may have this for information.

In the first place, where the streams run even between the land, there is a principal Current; as between *Sude-roefjord*, *Staapenfjord*, *Kalsoefjord*, *Skuo-fjord* and *Fugloefjord*. When the Current

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rent runneth here to the West, it is called West-fall, and when it runneth to the East, East-fall; but in *Kalsoefjord* the East-fall runneth Northward, and the West-fall Southward, because of the points of Land.

Secondly it doth not run with equall rapidity during the six hours, but its course can be divided into three parts; In the first third part it runneth pretty fast, changing and augmenting its force more and more. In the second, third part, it is very rapid, and is here called *Braaddew*; In the last third part it loseth its force by little and little, till it comes to turn, and then the stream is as it were half dead. In the third place, the Tide is not allways equally strong, but it is strongest in the new and full Moon, three days before and three days after, losing after of its force till the first and last quarter, and it renews its strength again from the first and last quarter, till the new and full Moon, though according to the Moons verue it be neither always equally strong, but in the Spring and Summer when the Sun acteth most on the earth, so that  
the

the warmth reflecteth thence, and in the Dog days, when the air is hottest, by reason of the heat of the Canicule, it is stronger in every change of the Moon, then it useth to be in Autum or Winter; from which effect may doubtless be concluded, that the Sun, together with the Moon, and the inward warmth of the Earth doth produce the motion of the Tides.

For the 4<sup>th</sup>. when the stream runneth in the Inlets at E. or when it is East-fall, it is then West-fall by the land, and in the Iders, and so quite contrary, so that when the Master of a Ship cannot advance his voyage in the middle of the Inlets, he must seek his advantage by the Iders, for they stretch themselves in some places a mile from the Land.

Fifthly, the Tide beginneth, that is, the water riseth at West fall, and when that is out, and it is *Braaddew*, it is Floud or highest water, that is West-fall in all the principal streams of every Inlet, but afterwards cometh the East-fall from the Land, beginning thereby by little and little to grow low water, but how high or low the water riseth

or

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or falleth in *Feroe*, cannot be exactly described, there being a great inequality in it, both by reason of the changes of the seasons of the year, and of the Moon, wherein the streams are strongest ; Notwithstanding the stream ariseth much higher at west of the Land then at East, usually seven Fathoms at West, and but three at East.

In the sixth place it is very needful for a Pilot to know when it is high water or West-fall in *Feroe*, not that he might thereby run securely over Rocks and grounds ; for he hath no great need of that in *Feroe*, but that he may know how the stream runneth, and advance his voyage accordingly ; all Marriners having erred therein till this day, even the Sea expert Hollanders, who in their Sea Mirrour, write that a South and North Moon maketh highest water in *Feroe*. Those that have traded in this Country and in their Voyage have taken notice of the Tides, have found it otherwise, and believe quite contrary, that an East and West Moon giveth highest water ; wherein they doe not much erre, but I have enquired about  
this

this business of old understanding men, who nevertheless take little notice of highest water, nor know wherefore it is so observable; but only note their West and East fall, which they nevertheless only mark by Flood and low water, not understanding what an East or West Moon signifieth, and they say altogether, that the second day after New or Full Moon, it is perfect West-fall, that is highest water at six of the Clock in the morning, and East-fall or Low-water at twelve of the Clock at Noon; whence an expert man can conclude that a North East Moon, and a South West, make highest water, the first day the Moon beginneth to fill, that is at five a Clock and fifteen minutes in the morning, and then they have highest water, or West fall, in new or full Moon, in *Feroe*, a North East and a South West Moon making highest water in all the principal Streams above mentioned. In the other particular Streams, it is high water at different hours, in some before, and in some after the ordinary time; for in *Leerviigs-fiord*, an East North East, and West

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West South West Moon maketh highest water, that is, when it is four a Clock and a half in the Morning ; In *Nolsøe fiord* an North East and South West Moon, that is at three a Clock, and in *Westmans haven* and *Myggeness-fiorda* North West and South East Moon, that is at nine a Clock in the forenoon, so that here is a strange difference in the rising of the water, between these many Islands, which cometh altogether by reason of the points of Land.

I dare not undertake to explicate the several Streams, with their Iders, there being often in one Inlet five different Currents that run against one another ; so that I verily believe if the Learned Philosopher *Aristotle* were here himself to undertake that work, he would find no less difficulty therein, then in his *Euripe*. Nevertheless I cannot forbear writing something of the little stream, between *Stromoe* and *Osteroe*, which seemeth very strange. Though that stream on both sides of the water be wholly still and dead, and there be a very short way over the grounds between both Lands, it runneth nevertheless

less forward and backward, according to the ordinary Changes of the Moon, so swiftly, that it is impossible to row against it; but one must expect till it returneth. Whereof the cause is this; There goeth neither Ebb nor Tide at South of the stream, but at North the water riseth and falleth, though there be no stream; therefore when the Tide comes, the water runneth over to the South Sinus, and when it falleth again, it runneth over the grounds from the South into the North, yet no stream can be perceived, because the Inlet groweth wider on both sides, and is deep in it self, even as in the Main Sea. Before *Feroe* no stream is discerned, though there be some, as every where in the world, but when it comes to the Islands, the free flow course of it is hindered; and therefore it is forced by the narrow Streights between the Islands, to thrust it self between the Lands, as a River would do through a Sluce.

Besides, these several Streams, there are also some other, that turn round about, which they call *Male-Stromme*

or

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or Whirle-pool, whereof there are many that have been known hitherto, and are of all esteemed to be Sea-Abyssms ; which error cometh, because none could Sound their bottoms, by reason of the danger attending it, they drawing to themselves all that cometh near them, whirle it to the bottome, and after a certain time, cast it up again.

There are in *Feroe* three such Whirle-pools; the one between *Videroe*, *Suinoe* and *Bordoe*, not very dangerous, the other at South of *Sandoe*, by *Dales* Cliffs, called the *Mill*, dangerous when there is a storm or a strong stream. The third at South of *Suderoe*, running about *Samboe Munk*, very dangerous. The cause of these Whirle pools is not that there is a bottomless Abyssm at the bottom of the Sea, wherein the water should run, when it is Ebb, and Flow out again when it is Tide ; so that this should cause Ebb and Flood, according to the opinion of some ; for if it was so, it would not rage so much, the stillest water having the deepest bottome, but it proceeds from round grounds, with  
Chan-



Channels or Conduits in them.

I have dilligently inquired about these Whirle-pools, of the two Deputies sent with me from *Feroe* to *Denmark*, humbly to represent the general necessities of the Country, and one of them named *John Jonason*, dwelling on *Suderoe*, told me that he had been the first that durst undertake to row over the VWhirle pool, that lyeth South of *Suderoe*, about *Sumboe Munk*, whereof he spöke with certain and long experience

First, this Stream is very terrible and dangerous of it self, especially when there is a Storm and a strong Current, it draweth to it self all that comes too near it, and as it were swallows it up, so that a Ship cannot save her self nor avoid it, if she approacheth it too near. For a few years ago, the said *John Jonason* saw about *Christmas* Tide in Stormy weather, a great Ship come into that Stream, whereof he saw sometimes the Fore-mast, sometimes the Mizzen-mast, and the Sea strike above the Main Quarter, a while after which, he could see nothing more of the Ship. The Sea expert

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expert *Baggowandel*, in his book called the *VVatching Eye*, makes mention of this *VVhirle pool*, and saith, that Skipper *Peter Odevald* gave him knowledge of it, I remember the time that the said *Odevald* got to know this Stream, for he and his Folks told me that his Ship was drawn into it before he was aware, and that he could not then Steer her, the water beating in on all sides, to a great height of the Mast, and he could not save himself with his Sailes, because it was quite still weather, the Master affirming that he was never before in such peril and danger, though at last it pleased God to assist him, so that he came off again by the reflux of the Stream, and arrived safe to *Thors-haven*, whither he was bound.

Secondly according to the said *John Jonasons* Relation, the ground round about this *VVhirle-pool* is eighty or ninety Fathom deep, over which ground the Stream goeth still and quiet, without any boistering, afterwards round about the *VVhirle-pool*, the ground lyeth 25, 30, to 35 Fathoms deep, over which

which ground the Sea with its waves begins to lift it self, to work hard, to draw, and to whirle about: afterwards there riseth a third ground, which lyeth eight, ten, to twelve Fathom deep, which formeth it self Snail wise in a Circle four times double. Nature hath made this high ground with points, as the tops of some Cliffs; whence it comes that upon the points there is only eight Fathoms deep of water, and between them ten or twelve Fathoms: wherefore when a Fisher Boat comes upon that uneven round Bank, it is whirled about by the stream that turns round about these high Cliffs, and that with such a swiftness, that young people unused to such a whirle, must lay themselves down in the Boat to avoid giddiness of the head, and it is to be noted, that, besides this swift and hasty Gyration, the Boat is turned about in another Circle, according to the Snail-wise figure of the ground.

In the third place, between these four round grounds, there are three

D

Chan-

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Channels or Conduits, wherein the Sea worketh still and runs about in the said small turnings; and before, on the East side, where the ground begins, there is a Gulf where the stream runs in, as through a Sluce; though within it worketh but softly; These Channels are 25, 30, to 35 Fathoms deep; now these Channels having uneven bottoms, and the water flowing about in slow whirls, it seems, that the form of the bottom must be like that of the Superficie, that is to say, with small bowings and Cavities in it.

Fourthly, in the mid'st of this VVhirl-pool, there is a deep hole, that is 50 or 55 Fathoms deep, neer the very bottome; in the middle thereof it is generally 61 Fathoms deep; the inward water is even and still above, only it runs slowly in a Circle, which may easily be seen by the Seas Scum, falling out of the Whirl pool, that floweth round; on the South side of that hole ariseth out of the water a Rock ten Fathoms high,  
called

called *Sumboe Munk* about which there is but fifteen fathoms depth. At North of *Sumboe Munk*, there are six lesser Rocks, between which and the *Munk* there is the depth of three or four Fathoms. And it is to be noted, as is said above, that on these Rocks the Compass runneth round about, even as the Whirle-pool it self; whereby it is spoiled. So it is worth observation, that on *Sumboe Munk*, there is an extraordinary great cold, even in the hottest Sunshine and best weather of Summer, so that the people that get up the *Munk* to take Fowle, can hardly endure the cold, besides the Fowles that are hatcht and keep themselves there, are very lean, so that there is nothing on them but the bare Feathers. I am in great doubt whence such an extraordinary cold should come; the water about *Feroe*, though it be cold in it self, yet by reason of its saltness and perpetual motions causing usually there a temperate Winter; I cannot therefore conjecture that this Streams continual mo-

motion should contrarywise cause such an extraordinary cold on the *Munk*. One may conclude, that since there is so strong a Magnete in the Center of the aforesaid lesser Rocks, there may be also a strong Magnete in the other round grounds, by reason of whose vertue, besides the Streams, Ships can so easily be brought into that danger. And if there be a Magnetical vertue therein, whereof I doubt not, I leave to others Judgment, whether it can be the cause of that extraordinary cold.

*Insert here the second Figure.*

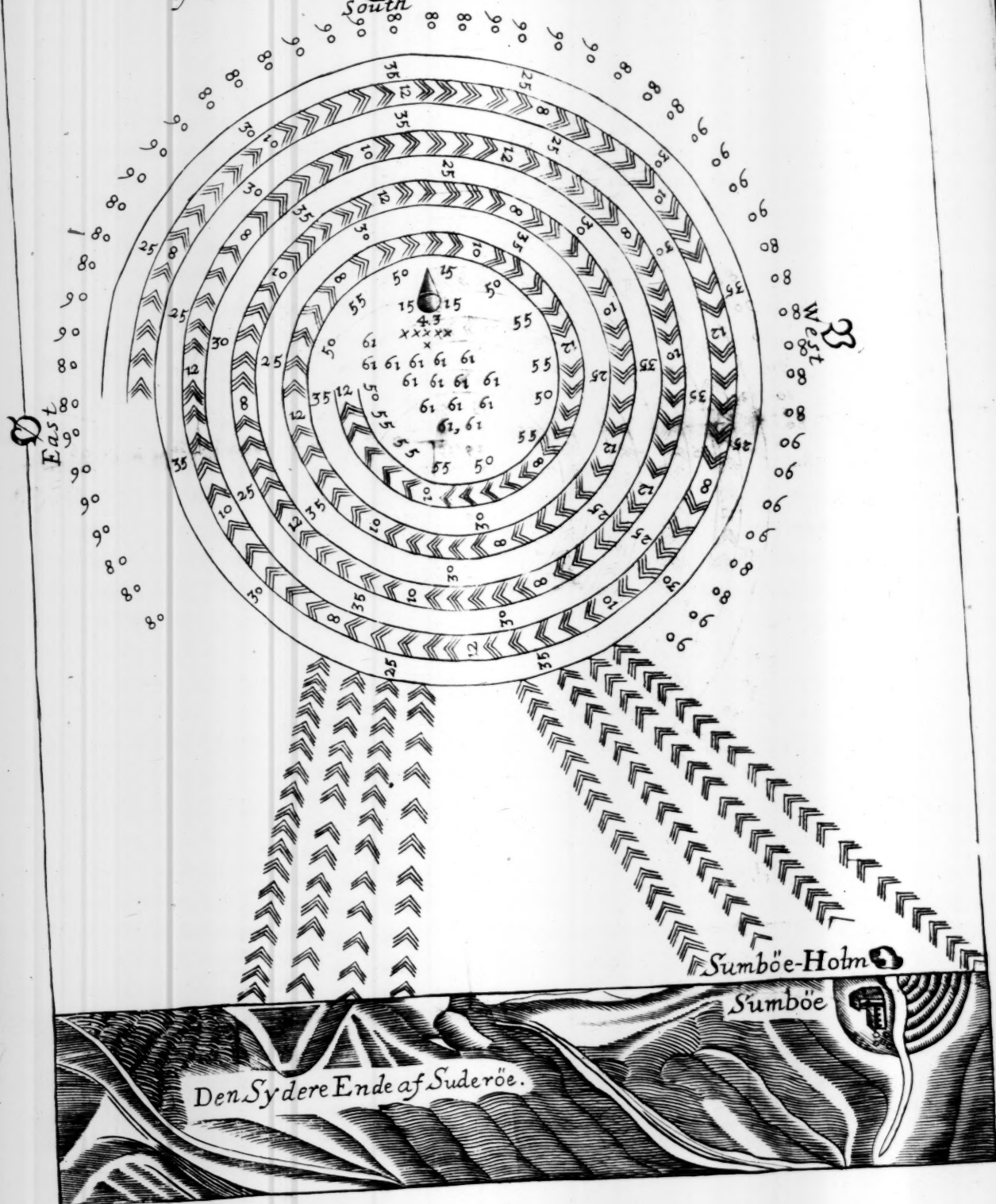
Fifthly, at North of the Whirlpool over against *Suderoe*, some other grounds do advance equally forward, wherefore the streams altogether equally, and cause there also a terrible motion of the Sea. The Premises can be better seen and discern'd in the annexed figure, which when the Intelligent Reader rightly considers he can easily understand what terrible  
and

ease to conclude how the ground is.

D 3: figur'd

The Form of Whirlpoole at the South East  
of Sumböe

Pag: 52





and dangerous stirring there is in such a Whirlepool, when there is a strong storm and current : Since there is such a motion of the Boats over it, when it is still weather, a mild Sea, and the reflux of the stream, for then only Folkes venture themselves to fish thereon.

The Whirle-pool under *Sandoe* turneth about to its very middle point, and hath no depth in the mid'st, I have my self been twice on the third Whirle-pool between the North Islands, and when one comes near it, it draweth the Boat to it self, as if it would swallow it; so that the people have enough to doe to keep the stream from getting the upper hand, all those of one side rowing strongly against the Gulf with their Oares, whilest all those of the other side, with their Oares, row quite contrary. And if the stream gets the upper hand it whirls first twice about with the Boat and then twice back again, continuing so four or five times; whence it is easie to conclude how the ground is



and

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figur'd below. These sorts of grounds have tortur'd many sharp understandings, and the fury of the stream being so great, that none in a long time durst venture himself to search such grounds, the reason of the most part hath concluded that such whirle-pools were Voragines or bottomless pits, that caused Ebb and Floud.

Amongst others *Athanasius Kircherus*, l. 3. *Hydrog.* writes of the Renowned Whirle pool under *Norway*, called, *Moske Strom*, that it is a Sea Gulf, wherein the Sea runs down under the land of *Norway*, and runneth out again at another Sea Gulf within *Sinus Bothnicus*, or *Botthen*, whose opinion *Mr. Herbinus* in his publick dissertation held at *Copenhagen* in the year 1670. doth follow, which opinion being grounded upon uncertain relations, is very erroneus, as will be proved by the following reasons.

First of all this Whirle-pool lyeth under the Land, between two Territories or Islands, where the bottom of the Sea ariseth, and doth not descend

scend in deep cavities, even as is found in all the Whirle pools of *Feroe*, and in that of *Botthen*. In the like manner, the said *Kircherus* in his *Tabula Geographica Hydrographica*, describes many Sea Gulfs through the whole world, but they are all found near the Continent, or between small Islands; *Scylla* and *Charybdis* are so in the *Scicillian Sea*, the one under *Scicilly*, the other near the point of *Calabria*, and to confirm the thing the more, *Kircherus* saith, that there stands a high Rock in the midst of the stream which must be as the *Munk* in the midst of *Sumboes* Whirle pool described above. God doubtless hath naturally set such high Rocks in the midst of those kind of streams, as a Beacon for Seamen, that they should not come into danger.

Secondly, Mr. *Peter Clauson* in his Description of *Norway*, writes, that the water runs about in such turbulent and boisterous manner, that one can hear it some Leagues off at Sea, which would not be if there were any

deep ground to make a swallowing Gulf, since the stillest water hath the deepest bottom; but that great noise is made, first, because it is a narrow and small passage, between two Islands for the large Ocean to run through, with the Tide to the Continent, and as narrow to fall back again into the Maine Sea; and besides that overcome those high grounds, which being winding in the manner of a Snail, reason doth perswade that huge beating and running about must make a terrible noise.

In the third place, Mr. *Peter Clau-son* aforesaid, writes, that what whole Trees that stream draweth in, come out again rugged with torn Roots and Branches, which happeneth by reason that these high round, and sharp grounds, between which the Trees are whirled about by the strong stream, doth beat and wear off the Roots, Branches, Bark, and the uppermost of the Trunk thereof. Of which sort of Trees there comes many ashoar to *Feroe*, which would not happen.



happen if there were any pervious Gulf, for then the hole would be large; and the water run still round about, and when any thing came to the Gulf, it would hastily run through it without any damage, as one may plainly see, putting a piece of Wood in a Funnel, and fill the Funnel full of water, &c.

*Kircherus*, to strengthen his opinion, writes, that near that high Rock in the midst of the stream, there is an Abyssme, through which the Water is swallowed; in that manner there should first be a *Vortex* or Whirle pool, and within it a *Vorago* or Sea-gulf, that should have its way under *Norway*, and its out let within *Boithen*. If it were so, there would not then come out again the tenth part of what it swalloweth, whereas the Whirle-pool rendreth as much as comes into it, and the matter that is come out of it never returns into it again, the stream that hath driven it out, transporting it into the Main, whence it comes driving to *Feroe* Island, and

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*Greenland*; as is more then sufficiently known. In the like manner what comes up again in *Botthen*, is driven by the stream to one of those Sea Coasts, or else out into the East Sea, and one should then see many of those Sea Wrecks in the East Sea, whereof nothing hath been yet perceived. Finally, it is openly known to all those that have any ways frequented the Northern Countreys, that the Inhabitants that dwell on the Islands and the Continent about *Moskoe-Strome*, row out upon the Whirle pool, when the weather is good, and the stream flow in its reflux, and fish there abundance of fish called *Sey*, as I have been newly told by a Reverend man worthy of belief, very well known in that place.

I confess nevertheless, that there may be a deep hole near that high Rock, which if there be, as I do not at all doubt, then *Moskoe Strom* doth agree in the ground perfectly with *Sumboes* Whirle-pool. And it is in truth an admirable work of Nature,  
that

that as she hath wonderfully formed the Shell of a Snaile, so she forms the like figures in the air, for Whirl-winds, and in the ground for Whirl-pools, setting in the midst of such whirl-pools, a token to be aware of danger, and that nature might not be a hinderance to it self, it hath made therein a receptacle or deep hole to receive and keep what the stream draweth in from time to time, and afterwards restored it when it runs out again.

Neither will the Gulf within *Borthen* be found to be otherwise then a round ground, since there is also perceived such a terrible noise and boistering as *Olaus Magnus* makes mention of, which comes from the rapid ebb and flood through the long *Bothmies* of the East-Sea, whose great force yet is not much perceived, because of the deep ground every where, and therefore beats the harder upon such ground as ariseth within *Borthen*, which is perceived likewise in the streight near the Isle of *Alland*, where because the grounds lye shallow, here

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is heard a terrible noise, which Mr. *Herbinus* affirms in his Dissertation to have himself experimented, believing not before that such things were in nature.

As Whirle pools have hitherto given much to think to many, so streight Currents have not busied the thoughts of a lesser number, to explicate fundamentally their true cause, ground, and manner: and though they did invent some causes, they have not yet found the true Form and Modell.

My intention is not to set up my self against such eminent Philosophers, but only to write down what I have experimented and discerned in nature; if I can thereby bring any light to natural History, I hope it will not displease the Ingenious Reader.

First, here is set down the inward cause, namely, the secret Magnetick Sympathetical and Antipathetical vertue, proved and explicated above, by which Nature worketh between the Elements, and bringeth them into motion.

Second-

Secondly, there are found two other active external causes, the one is the inward warmth of the Earth; the other the heat of the Sun and Stars.

The warmth of the Earth is not as some wrongfully think, a subterranean fire; for then the Sea should be most moved near *Island, Italy, and Sicily*, since there are seen visible signs of it near them, namely, burning fires in the Mountains of *Hecla, Vesuvio, and Aina*. But there is a natural warmth in the Earth by vertue whereof, Grass, Herbs, and Trees have their growing motion, which is proved by this, that the Sea hath principally in the Spring, in *March and April*, its chiefeft motion and greatest Ebb and Floud in *Peroe*; when warmth gets the upper hand, and the Earth openeth it self for Plants to break out of it, which motion with its Ebb and Floud doth not come, as *Cartesius* supposeth, from the the Earths Conjunction with the Moon in the Collure of the Solstice. The Earth being removed under

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der the Equator or the Line, and the Moon under the Ecliptick, meeting together in *Aries* and in *Libra*, where the Æquator divideth the Zodiack, and therefore the Sea and Stream are strongest in the Spring and in Autumn. We will not enter hereinto the dispute about the motion of the Earth, but only say against it, that if it were so, the Flouds should be greatest, and the Streams most rapid both in the Spring and Autumn, as *Cortesi* himself affirmeth, though notwithstanding Ebb and Floud is greatest in the Spring and almost least of all in Autumn, as is known to all the Inhabitants of *Feroe*, besides which, it would also follow that in Summer, when the Moon and the Sun are in *Cancer*, or in Winter, when they are in *Capricorn*, or in the Collure of the Solsticies, the floods should be least, and the streams weakest, whereas in the middest of Summer the Floud is found to be greatest, and the stream almost strongest, one may therefore reasonably attribute it to the cause, which hath then most force,  
name.

namely, the warmth of Earth, which then ascends, and produceth its vertue.

Reason might well perswade it to be impossible, that such a great and deep water should be altered thereby; such a warmth being very moderate, my reason would also dictate to me the same, if the Magnetical Sympathy whereby this warmth is so qualified in the Water, were not in nature. There is neither but a mean warmth in a mans stomach, which when it is hottest of all, cannot be compared with the heat of fire, yet in a short time, it Cooks and Digests Meat to such an alteration, by its natural vertue, that the greatest fire could not do the like with any meat in a Kettle or boyling Pot:

It is also proved that the heat of the Sun and Stars moveth the Water, by this, that when the warmth of the Earth is ascended in Plants, and there is Rain and Cold Weather, the Stream is then moderate, but when the Sun shineth hot, and it is Calm weather,  
not

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not only the Water is moved, and the Boffes break out, as is said before, but the streams also are then very rapid, and the Ebb and Floud higher then ordinary ; specially during the Dogdays, when the *Canicule*, together with the Sun are hottest, but when the Dogdays are past, and the Sun advanceth to the South, the force of the Streams is weakned more and more untill Winter, during which season it is but half as strong as in summer.

Besides this, there is an other extraordinary cause of the increase of the waters motion in Winter, which is the hardness of the frost, and having spoken of it above, the Reader is referr'd thereunto.

God having thus created nature, the Sea in the beginning was brought into a motion, which will last as long as the world doth exist.

The form or manner of this Ebb and Floud hath most of all perplexed Philosophers, every one having invented an Hypothesis to Explicate it.

God



God is wonderful in all his works, and what seems hardest and difficultest of all to our understanding is often most plain and easie ; so this wonderful augmentation and diminution of the water doth consist in a meer motion to and fro between the Continents, from East to West, and from West to East ; and that in great waves, as will be proved by the following arguments.

First, the whole may be known by its parts, seeing that the drops of water are of a round figure, one may conclude that water is round. Likewise, as one seeth the Superficies of the water to be moved by the wind into waves, one may also assuredly conclude, that the motion of the great Ocean is made in Wayes ; so the *Bosses*, whether it be by heat or cold, forming themselves into waves, the larger Sea doth the like also.

Secondly, this is proved by experience in Nature ; Those of *Feroe*, by this experience call this manner of  
Ebb

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Ebb and Floud East and West-fall ; East-fall is that which with its waves falleth on the East of *Norway* ; West-fall is, when the Sea is moved and falleth back with its waves to the VWest part of *Greenland*. The East-fall giveth in *Feroe* Ebb or lowest water, falling to the East of *Norway*, and making there highest water : West-fall maketh highest water or Floud in *Feroe*, because when the Floud falleth back from the West of *Norway*, the Waves rise and form themselves higher and higher against *Feroe*, according to the nature of Waves, which is plainly proved by this, that at East of *Feroe* the Water riseth but three Fathoms, and at West seven Fathoms ; the distance whereof is but forty miles in Longitude : Yea, one may easily perceiue the Sea to arise higher at West of *Suderoe*, then at East ; though the Land where it is broadest, be not above eight miles broad.

On the contrary, *Galilæus Galilæi* teacheth, that it is the nature of water

to

to lift up it self towards its extremities, and run Horizontally between the Latitude, whereunto it is answered, that when the water hath its own motion without resistance, it floweth Horizontally, without waves, as through Conduits, but when there is a resistance on both sides, the bottom is uneven, and there is no outlet, the one part by its perpetual motion driving the other, it must needs, according to the supposition of *Kircherus*, arise and fall in waves, wherefore if it were as *Gabileo* believeth, either there would never be Ebb or Floud in *Feroe*, in the Flemish Islands, or the Islands of *Cape Verde*, which both lye in the mid'st of large Seas, where the Ocean should flow Horizontally, or else both West-fall and East-fall should make there Ebb and Floud, which never happeneth in Nature.

Ebb and Floud consist therefore without doubt and certainly in the motion of the Sea, like that of waves, to and fro from one Continent to another, or in the fall where the  
one

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one wave falleth upon the other, driving one another against the Land. Now since the ground ariseth toward the Land, and the waves lift and cast themselves over it, that must needs naturally cause the increase of the water towards the Land, whence it happeneth that East-fall maketh highest water under *Norway*, from the *North Cape* to *Bergen*, where the Sea hath a free course; as likewise to the west of *Scotland* and *England*, except it be that *Ireland* lye in the way. As also to the west of *Ireland*, *France*, and all *Africa*, untill the Cape of good Hope, contrarywise, VVest-fall giveth highest water under all the East Coast of *America*, and on the other west side thereof untill *Mare del Zuz*. And on the contrary VVest fall maketh high VVater in *Mare del Zuz* under the East point of *Tartary* and *China*. In the mean time, sometimes VVest-fall, and sometimes East fall, maketh high water about the Islands which are spread abroad in the Ocean, and in the still Sea, according as the difference of their Meridian is, and the

Seas

Seas motion doth augment its waves. For Example, when the Sea falleth west on *Feroe*, the waves of the Sea fall then highest thereon, and therefore VVest-fall maketh highest water. Quite contrary, when they fall back again, on the East, the waves have their cavities turned towards *Feroe*, and therefore East-fall giveth there lowest water.

It is certainly true, that as God hath created all things according to weight, measure, and number; a certain wave falling at the west of *Feroe* in its retiring, Nature hath equalized these waves in certain number, thickness and length (never to be altered) according to the distance that is between the Continents; and they are moved in such an unalterable perfection, that neither the strongest contrary wind can hinder their course or fall, nor a fore wind procure that they should come sooner or later; the reason is, that the wind moveth but the uppermost superfi cie, but cannot move the deep Abyss thereof: VVhence it cometh, that when the great waves  
fall

fall on upon the ground of *Feroe*, and the water must thrust it self over the grounds between the Islands, as through a sluice, and when there cometh a strong Storm against the Tide, which could well move the water from the bottome, in the same place where it seems that the course of the stream might be hindered, it can nevertheless not happen so, the force of the next wave coming from the main deep, beating after it, and the greatest driving the least, the wind not being able to hinder the cause, can neither hinder the effect of it; yet none of them being willing to yeild they strive against one another with such fury, storm, and roaring of the Sea, that it cannot be expressed with a pen, and when the Tide falls back in its time, the waves grow quiet, and the wind appeaseth it self, as two mighty Enemies that can win nothing on each other, do at last agree, lay down their weapons, and walk the same way together. But as a great wind cannot hinder, neither can a fore-wind  
fur.

further the course of the streams ; because of the great wave that goeth before at the bottome of the deep, which cannot be driven further then its natural course doth require, after which the stream that is driven by the wind must needs regulate it self, all what a fore-wind can doe, is only that what water it driveth afore it self from the Superficie, may serve to increase the flood ; whence cometh flood water, that breaketh over Banks, and endamageth many places ; though from this generality particular streams must be excepted.

For a further proof of this former explication, it were to be wished that one had or could get an exact description of the West Coast along *Europe*, and *Africa*, and on the other side the whole East Coast of *America*, and afterwards in the still Sea, all the west Coast of *America* and East Coast of *Asia*, as far as it lyeth open to the Sea, when it is highest water at the points, and in the Bayes, how high the water riseth and falleth in every place,

place, and what is their Longitude ? As also that one could get these three Points dilligently observed about the Islands over the whole world, or as far as might be ; which if it could be performed one could plainly see and perceive that this demonstration is so in nature, yea, one could also find how big and long every wave is formed.

None ought to doubt of it, because such waves are not perceived by Mariners, for as little as they can discern the motion of the water in the Main Sea, as little can they perceive the waves rising or fall, For the difference in forty miles in *Feroe* being but four Fathoms of the waves rising, how could it be observed by Sailers, Neither can it be discern'd any where, but about such Islands at Sea ; and having been undiscovered and untry'd hitherto, the wit of many hath invented several Hypothesis, which are not in nature.

Much less ought any one to suffer himself to be seduced by particulars,  
which



which are all irregular, and much of what is written thereof, upon the relation of others, erroneous. Thus the *Hollanders* have err'd in describing the Currents of *Feroe* after the declaration of *Marriners*; in the same manner *Kircherus*, after the Description of *Olans Magnus*, and the relation of Seamen: also the stream of *Moskoe*, whereupon he hath grounded a great absurdity to explicate the nature of Ebb and Floud; which hath made Mr. *Herbinius* in his publick disputation to err so much that all his suppositions fall of themselves.

But all particulars are explain'd when universals in their true grounds are right understood, and the Inlets and Points diligently observed. For an example we will take the stream under the the Low Countries in the North Sea, Catigate and the East Sea; according to our general demonstration we find the Ocean to fall and run into the Channel with the great waves of its motion by an East-fall, as also to both sides thereof of

E

France

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*France* and *England*, afterwards it fills all the Inlets and Harbours of the Coast of all *Netherland*, thence the stream is divided into two parts or branches, whereof the one runneth Northward, between *England* and *Norway*, and on both sides fills up all their Havens; The other runneth towards the East, between *Norway* and *Jutland*, towards *Sweden*, and endeth there its working; running back again six hours after from thence to the Channel, joyning it self to the general motion of the Ocean at the West of *America*, where then it maketh highest water, about this particular Stream, and its Ebb and Flood are these following points to be considered.

First, that it is caused by the general motion of the Ocean, and therefore the noting of the time thereof cannot contribute to the explanation of this *Phanomenon*; but the time of the flood without the Channel ought only to be considered, and from thence learn the motion of the Ocean; all  
what

what is within turning it self, according to the ends and points of Land, by a meer Flux and re-flux, as the Ocean falleth sometimes on the East, and sometimes on the west part thereof.

Secondly, it is observed that on the East side of *England* and *Scotland*, as also over against it, under *Norway*, there cannot be a strong Current, nor great Ebb and Flood, by reason that the wave which the Ocean drives in to the Channel, is diminished by the many Inlets and Havens that are at the south end of *England*, and in the reach of Land between high Sand to the *Elbe*, and the stream running afterwards partly Northward; and the North Sea between *England* and *Norway*, not being perfectly moved, because of its narrowness here and there at East and West, that little stream, according to its proportion, filleth both sides; whence it comes that one perceiveth no great stream in *Norway*, till one cometh pretty well North, where the Ocean floweth without hin-

derance, and it is even so under the remote part of *Norway*, and other neighbouring places.

In the third place, it is to be doubted, whether this Flood and Stream (which comes in through the Channel, and runneth against *Gottenborough*, runneth not through the *Catigate* into the East Sea, and maketh there an ordinary stream of Ebb and Flood in six hours, as in the Ocean. Our *Herbinius* denyeth the East Sea all this, and for ought I could learn of our Seamen, they are almost all in the same opinion, not knowing any other thing of a Stream there, then what a constant Wind can cause, either out or in through the Sound. Nevertheless, the Stream which comes from the Channel runneth into the East Sea, and out again, though inperceptibly, and all the East Sea (though it cannot easily be observ'd) hath its ordinary ebb and flood, which is not only proved by the stream of *Botten* above mentioned, but can also be easily perceived by the little Current running between

*Falster*

*Falster* and *Zealand*, which orderly runneth East and West, absolving its Ebb and Flood in six hours, as I have newly been informed, and have experimented; we have also the like examples in *Feroe*: at North of *Nolsøe* Stream, between *Stromoe* and *Osteroe* there is no stream perceived, neither ebb nor flood that can be discerned, because of the depth of the ground; though it be there nevertheless, as is proved by the strong stream at North of *Stromoe*, in the streight between the Islands over the high grounds, described and explained above, which hath its course with the Stream of *Nolsøes* Inlet.

The third proof of the manner in which ebb and flood is effected, depends of the Moon, which God hath created as an assistant to the motion of the Sea, in exercising two offices, by helping the motion thereof, and by directing it.

That the Moon contributeth to its motion, is plainly seen, because the stream is in general, during the whole

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year, according to the propriety of every season, strongest and ebb and flood greatest, in New and Full Moon, increasing and diminishing according as the Moon increaseth or diminisheth its light: wherefore such a thing happeneth, I humbly conceive to be this, warmth being a principal cause to the motion of water in general, and the Moon being of a cold and moist nature, when the same receiveth its light from the Sun, it groweth warm thereby, and by this warmth moveth the water. Now since it is most warm when it is in Conjunction or Opposition with the Sun, because then it darts its beams directly upon the Moon. The Moon is then therefore most able to move the water, when it is New or at Full. Now the Moon generally retiring every day from the beginning of the New Moon, twelve degrees from the Sun, or coming every day after full Moon twelve degrees nearer it, so as it retireth or cometh nearer the Sun, it shooteth its beams awry on the Moon, and the more by-  
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assing the Suns light is distributed, the less warmth doth the Moon receive, and therefore moveth the Sea as its warmth diminisheth, or is increased; and therefore the motion of the Sea with its floud and ebb is greatest, not only when it is new, or full Moon, but also three days before and after, and is least when the Moon is in the Quadrate, or first and last quarter, but because the Moon being in the Perigeum, or in Conjunction with the Sun, is then nearer both Sun and Earth, it seemeth then to have the greatest warmth of the Sun, and to be able to exercise its overture on the Sea better, then when it is in the Apo-geum, furthest from the Sun and Earth, in its opposition or filling. The operation of the Moon is nevertheless equal both when it beginneth to be new, and when it is filled; for the Moon having greater warmth and force at new Moon, it is thought to act by reflecting its light towards the Sun; the dark and cold part being turned to the Earth; yet having less

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warmth and force when it is full, it can nevertheless more conveniently and better pour down what it hath on the Sea, by turning its splendid aspect directly upon it.

But it is very remarkable that two or three days after the beginning of the new or full Moon, the Stream increaseth at Floud, and doth not diminish; which seems to contradict and destroy our demonstration, whereunto we must seek another cause then the Moon; which in my opinion is this, whatsoever is heavy and is brought into motion by some violent force, doth not straight ways diminish its said motion, when the cause hath lost its force; but rather augments it: it is even so in this case; The Moon hath some difficulty to augment the course of the stream when it is weakest, in its first and last quarter, but when it is grown rapid in new and full Moon, it cannot so still it self a gain, but increaseth naturally; specially the Mover having lost in two days time something of its force.

This



This is plainly seen in the Sea, for when it hath been moved by a great Storm, it is more unquiet the next day, when the Storm is appeased, then it was whilst it lasted; for then cometh that terrible Alde which we have described before, and at the same time that huge floud which striketh up high in the Air against the Land. We might also discern, that by the Suns effect on the Earth, for it shineth hotter in the afternoon then before Mid-day; not that its heat is then in it self greater then before; but because the Sun must in the forenoon drive away the cold from the Horizon, but in the afternoon produceth its heat without any hinderance. This explication doth very well agree with the name, which Seamen give to that time of the Tide, calling it Spring, as if it sprung by its own force, and would not be directed by the Moon.

Secondly it is plainly proved that the Moon governeth the Sea, by the Quadruple motion of it, twice to the

E. 5.

West,

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West, and twice to the East, in 24 hours and 48. min. according to the course of the Moon, though our Master *Herbinus* will not grant that; not thinking there is such a thing in nature as that the Moon by Antipathy could now in 6 hours and 12 min. drive the Sea from it self, and afterwards by a Sympathy, in six other hours attract that again; whilest nothing of all this happeneth by Antipathy, in the opinion of *Herbinus*.

For, according to these principles, the Sea is in a perpetual motion to and fro, as water in a Vessel between its limits, against which if it beats, it cannot get over; but must appease its proud waves and fall back again; which will last as long as the world continues. But the God of order that has created and ordained all things according to weight, measure, and number, hath made the Moon to govern thereover, not only as a moving cause with the rest, in the manner aforesaid; but also regulateth its motion according to its own seasons, and  
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the Moon having two Motions, the one from East to West, together with the Sun, and other Planets and Stars; the other from West to East, by which it moveth every day usually 12 degrees, from and to the Sun, which maketh 48 min. of time: so there can be no Antipathy between the Moon and the Motion of the Sea, to what side soever it turneth it self.

And God having made the distance so broad between the Continents, that it can be six hours falling back from one Land to another, which it would perhaps perform a great deal sooner if it might follow its own propension; nay it might well in its fury and rapidity, overwhelm the whole Globe of the Earth, by reason of the aforesaid causes; therefore the Moon is made to hold back by its course that of the Sea, that it may not perfect its motion from one Coast to another in six hours or less, but in six hours 12 m. which maketh in the four Tides of a day 48. m. so that the Moon governeth

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neth the Sea, as a man doth a running Horse; sometimes putting him forwards, sometimes making him go slowly, at other times giving him the Bitt, and sometimes keeping him back; and notwithstanding maketh him so run, that it cometh to his Stage ~~at the~~ appointed time.

This is my poor opinion concerning Ebb and Floud, grounded upon my own experience and dilligent enquiry, whereby, having written it in our *Danish* Tongue, I would specially give Seamen occasion to enquire into nature wheresoever they come, after this manuduction; which if they do, I doubt not, but they shall make such observations, that this explication will thereby be so confirmed, that it will not be easily refuted. We will here transport us from the salt Sea to the fresh Water on Land, God can never be sufficiently praised, that hath so wonderfully and abundantly blessed that Country with well tasting and wholesome Fountain Water, Springing some Fathoms high  
on

on the top of the highest Mountains; which in the greatest drought runneth constantly almost every where ; so that there is scarce a Cottage, but there runneth along a little Spring water, or a great Brook, gathered of many such Rivelets ; whose water is generally colder in Summer then in Winter, though they have there no healing Fountain for many diseases, as in other Countreys, except one, in *Osteroe*, near *Gote* ; which yet is not much made use of: this water is of that nature, that it is much warmer in Winter then other Water ; and if one will keep it a whole year it continueth without corruption. One might, it seems, reasonably conclude, that since Brimstone is hot and keepeth Wine from corruption, that there may be Brimstone in the rock through which the water floweth, whereby it is tinged with this quality, and therefore there is doubtless a great vertue hidden in that water, for the use of man, if it were as convenient to come to, as it is discomodious. Since all  
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what seemeth strange in the beings that God hath created, when reason cannot comprehend it, is presently taken for a miracle, though it be an effect of nature; one may also justly hold this for admirable, that God by his wonderful wisdom and power, hath so ordained it, that the mortal body aggravates the soul, and the earthly Tabernacle oppresseth the wandering senses, so that they scarce reach the things which are on earth, and hardly perceive what it hath under hand, as the wise man speaketh, in the ninth Chapter of his *Book of Wisdom*; whence cometh, that many of the Sons of Men, that will not trouble their Brains with such deep thoughts, do meerly consider such effects of nature as wonders, others give themselves no thoughts at all about them, making use of them as unreasonable creatures; others, to whom God and nature hath given more light of understanding, do not persist in searching the secrets of nature, so as to tire themselves therewith.

Amongst

Amongst these secrets of nature there are not the least but the most in water, namely, its course, and its ascent to the top of hills, and its flowing down from thence.

The Strange stream between *Boetia* and the Island of *Negropont*, called *Enripe*, which runneth in and out 7 times in a day, troubled so much that accute Philosopher *Aristotle*, in his deep Speculations to comprehend the cause thereof, that he, as Historians believe, took his Death thereupon.

The said *Aristotle* hath also taken great pains to understand the natural cause of the Springing of Fountains; but he hath been deceived in the invention of his reasoning; *Scaliger* having long since refuted him. But the Wise King *Solomon* in *Eccles.* 1. 7. teacheth us whence the water Springs come, and what is their natural cause: all waters, saith he, flow to the Sea from whence they flow again; but he teacheth us not the manner how it happeneth, nor the cause where-

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whereby the water can Ascend, from the Sea, some hundreds of Fathoms high, through the Mountains, as it doth generally here on *Feroe*. *Magirus* in his *Physiologia lib. 4 c. 6.* bringeth in the opinion of *Scaliger*, in this manner; although we know not the cause of this natural thing, yet we judge that the water doth not mount up in a direct line, but through many turnings, and there being hollow veines in many places of the Earth and Rocks, the water doth run through them, and those Conduits being narrow, the Sea lyeth heavy thereon and presseth them so that the lesser water must needs rise above, and seek a way to get out where it can find it, whence come Springs and Fountains. Thus far *Scaliger*.

Out of this meaning of *Scaliger*, the Ingenious Reader can easily perceive that there are many crooked Veines or Conduits, under the Earth and Rocks, but yet it doth not follow that they cause or help the ascent of the Water; for it cannot ascend directly.



rectly up, as we see it doth not through a hollow Post. By the help of nature and art, *Archimedes* invented a screw to make Water ascend from the place where it lyeth still, which Screw was a hollow Leaden Pipe, that was twined about a round and long staffe in the manner of a Screw, but it was to be turned about, and so the water was screwed up; such are not naturally found in the Earth, and though there be no such crooked Conduits in the Earth, the water can nevertheless ascend from the lowest part of the Earth, to the highest top of the Mountains, as shall be demonstrated hereafter. Besides, it is to be noted, that the water of the Sea doth not throng or press up the water of the Fountains, because it is more abundant or heavier then the water that is in the veines of the Earth; for if one layeth a horn on the back, so that both ends are equally high Horizontally, and one filleth it full of water, though there be then much more in the thicker end then in the

the

the smaller, which it seems by reason of its gravity, should endeavour to seek the bottome of the Horn, and so drive out the lesser water, it cannot nevertheless do so, for the greater water cannot drive the lesser higher up, then it self lyeth high ; whence it followeth that the water of the Sea is as high, yea higher, then the highest Mountain, on whose top there springeth Fountain water, which must be proved.

All Mathematicians do truly affirm that Earth and Water make a round Globe together, as it may be perceived by the Eclipse of the Moon, when the Earth lyeth between it and the Sun ; for what is then darkened is round, because the interposed Earth is of a round Figure. That Water is absolutely round as the Earth, is proved by the custome of Seamen, who when they will discover Land climb up to the Main mast, whence they can discover it, when no body else can see it in the Ship ; the cause whereof is the roundness of the Water ;

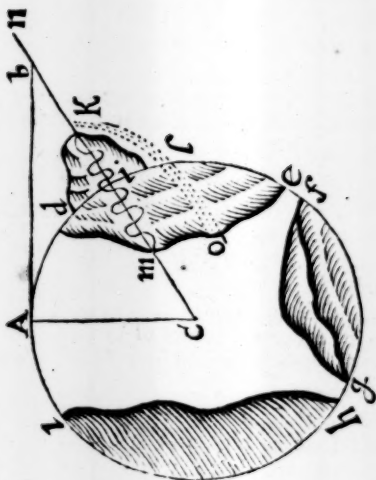
ter; for if it were flat they could as well see the Land below in the Ship, as above on the Mast.

Finally, the whole is like its parts, and therefore if a drop let fall on a Table, or on a Cloth formeth it self round, the whole Mass or body thereof must have the same nature and propriety.

That Fundament being firm, and without contradiction, the wide Sea can soon mount, in the roundness of its figure, higher then any Mountain on Land is high.

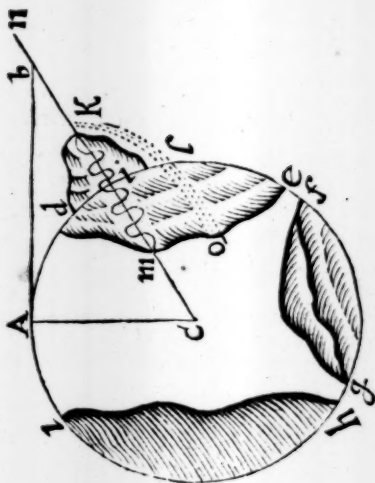
And therefore naturally, according to the aforesaid nature of Water, can easily weigh up and press the lesser water through the Conduits of the Earth, though they be not crooked, and that as high as the Sea is in its highest Superficie; which is demonstrated by the following Figure.

Let



Let this round Figure be the whole  
 Globe consisting of Water and Earth,  
 let D. E. and F. G. and H. I. be three  
 parts

parts of the Land, and the space between water : Let A. be here the highest Superficies or uppermost part of the water ; let K. L. be a Spring on the high Mountain, D. K. L. now water presseth on its highest near A. down towards the Center C. through which it cannot come to the lowermost Superficie, and therefore seeks a passage through the earth, and amongst many, let there be a veine near M. running up, either straight or crooked, from M. to I. K. as may be seen in the Figure, which it can easily do, till B. lying first Horizontally with A. but the Sea cannot drive up the least drop thereof to N. because it is higher then A. The Water therefore runneth thus from K. down the Mountain over the Plain near L. and thence into the Sea, by O. which it will do as long as the World lasteth; and since the perpendicular of the Mountain I. K. is a third part of the length of the earth, semi-diameter C. I. which alter the supputation of Astronomers is 859 Leagues, so the Mountain is high perpendicularly



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larly 286 Leagues, no Mountain being so high ; no, not Mount *Olympus*, that is esteemed the highest in the World.

And this supposition sheweth the rising of the Sea in the motion of its waves, expounded *pag.* 64. for if there be so great a difference of Floud in the space of ten Leagues, what difference is there then in hundreds of Leagues.

This Demonstration is confirmed by a rare example of a water in *Feroe*; for there is on *Suderoe* towards the South, near a little Village called *Famoien*, a little Lake, pretty high on the Mountain, that hath ordinary Ebb and Floud with the Sea, but it hath doubtless larger Conduits then other veines of water, through which it can easier rise and fall ; so that this example is a singular proof of the demonstration aforesaid: for if that Lake had Ebb and Floud immediately of itself, other fresh waters that lye still, would also have the same nature : but if this happens mediately, by reason of the



the motion of the Sea, it followeth, that fresh water ascendeth from thence.

That there runneth salt water in the Conduits of the Earth, and cometh out again fresh, is by this reason, since all Mettals and Minerals, as Chymists prove clearly, are produced of Salt, and the Earth hath its fatness of the same, they draw then the Salt from the Water for their maintenance and nourishment, as the flesh draweth from the blood in the veines of a mans body, that whereof the body hath its increase and fatness. And wheresoever there are Mettals and Minerals in the Earth, the Water Attracts their qualities, and is tinged according to their nature; whence doth proceed several healing waters, that Earth draweth Salt to it self, is proved by an Artificial Experiment: for if one will bind a piece of linnen Cloth over the one end of a bottomless Cask, and fill the Cask full of Earth, pouring on the earth a quantity of Salt water, and letting it sink through  
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the Earth two or three times, the Water at last will come out fresh, the Earth having drawn to its self the Salt thereof.

If any would conclude fresh Springs to come of rain water, because when it raineth there runneth out more water at the Spring, then when it hath been a long time dry weather, the Spring being then drained, and producing no water; It is answered thereunto, that rain cannot be the cause of Spring water on *Feroe*, the Land consisting in hard stony Rocks, and high Steep Mountains, through which the Water can find no passage, and because of their steepness, must presently run down, nevertheless the water floweth more abundantly from the Springs, when it raineth in *Feroe*, and less when it is corystan drought, some of the Springs growing then wholly dry; which cometh from the harmony that is between the Air and the Earth.

For it happeneth constantly and naturally, that when the Air is resolved

solv'd into moisture, the Earth also produceth then its humidity, as may be seen on the Stones of Walls, and when the Air is a long time dry, the earth is so likewise, and when the Earth is moistened by the Air, it sucketh from the Sea Water nothing but the Salt, but when the Earth is dry, it thirsteth, and therefore sucketh in, not only the Salt, but also the water; whence it comes that little Springs are dried up in long droughts, but where there are great veins, as there is also difference amongst Conduits, the water is indeed diminished, but not wholly dry'd up, for we have sometimes great droughts in *Feroe*, so that the Earth splits it self to the very Rock, Water is then wanting in some places, but in some other never.

Fire and Water being almost the two chiefest necessities of mankind; nature having denied this Land Trees, so that there grows here none, except some little Junipers that grow in some few places near the Earth, nature

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hath recompensed that defect with abundance of Turf, whereof though the Earth be fast, there are found many sorts excellent good, in several places, so that some of them are made use of by Smiths, to work Iron with instead of Sea-coals, which is not found here, except in one place of *Sude-roo*, unto which yet a man can hardly come.

The Air of these Islands of *Feroe* is no less considerable then the Water; In Summer it is temperately warm, not very hot at any time: neither is the Winter very cold, though the Land lyeth under 62 degrees of Northern Latitude, it freezeth seldome a moneth together, neither is the Frost then so hard as to produce Ice in the open Inlets, wherefore all Horse and Sheep go into the Fields during the whole Winter, and never come under shelter, the cause of such mild air is the Salt Sea, wherewith the Island is embraced round about: which being warm both by its saline nature, and perpetual motion, produceth ever

ver a warm vapour, which tempers the Air, and taketh away the rigour of its coldness, and together causeth a moist air, so that there falleth most melted Snow, misling and rain in the Valleys, though it freezeth upon the Mountains ; from this moist air and watery Clouds is produced much storm and terrible winds, which sometimes tear up the stones from the ground, turn up the Earthen crust from the Rocks, and rowle it together as one might rowle a piece of Lead, and those stormy-winds are very variable, according as the Gapps are between the tops of the high Mountains, betwixt which the winds gather and throng themselves through, with a wonderful force, when sometimes it is, amongst the Folks that dwell in the Valleys under these Mountains, during such a storm, so still, that one may goe from one house to another with a light burning, and then afterwards it cometh again so terribly by Gusts, as if the the Hills would be torn to pieces,

and it is worth consideration, that before the said impetuous wind cometh or is perceived, the houses crack and make a noise as if they would streight fall down, which afterwards though not much moved, being low built, and on all sides well defended with thick Walls made of green Turff and Stones.

Otherwise there being such high Hills, so that the wind cannot blow straight forwards, but now hirts against one corner, then against another, and so against a third, one of those strong winds thus meeteth another, and as it were, begin a Fight together, whereby are caused terrible Whirle-winds; which having a long time stormed about between the hills come down over the Inlets, and whirling round about, run again through them, some whereof are above three miles lone, a great way into the Sea: and then it is very dangerous for Boats that are met thereby, which must presently let fall their Sails, or else they are overturned men and all, it also happen-

happeneth often, though the Sail be not up, that the Whirle-wind overturneth the Boat and the people, as many examples do witness, and as Boats are in danger by such Whirle-winds; so ships have sometimes no less cause to fear those Gusts from the Mountains, when they sail in greatest security; for they in the like manner fall down from the Mountains, when it is still weather, as hath been expressed of several contrary Stormy Winds, which Forreign Marriners that come with their Ships between these Lands, must well observe or else they may possibly come in danger thereby.

Specially it is to be noted about these Whirle-winds, that sometimes on Land between these Rocks, when it is pretty good weather, and there is no danger, one of them will come on a sudden so furious, that it beateth a man down from his Horse, yea, beareth down Man and Horse, as also striketh down those that are going on Foot, sometimes hurting them; where-

fore those that are used to the Countrey can easily perceive its coming, for it is heard before, with a terrible boistering between the Clifts, when the weather is also very quiet; wherefore the Rider alighteth from his Horse and layeth himself on the ground, holding fast to the Grass, or to a Stone, as he thinks himself securest.

That sort of Whirle-wind happeneth but seldome, and is doubtless of that sort, which naturalist call *Exnephia*, that are caused by the Clouds on the top of the Mountains, as *Kircherus* relateth, that it happeneth on the Mountain called *Table Mount*, at the *Cape of good Hope*, on which Mountain there is perceived by the people a little cloud before, whence is caused such terrible and unlooked for whirlwinds; which Cloud when they see on the Hill, they run amain to their Ships, Lanch from the Land, and so preserve themselves and their Shipping.

There is told a strange Story which  
is



is said to have happened in this Countrey, by reason of a Whirle-wind ; which the most part of those that read it will perhaps not believe, though it be true. It happened a pretty long time since, that a Priest of *Suderoe* called, *Broder Anderson*, travelled to one of his Parishes, namely, *Sumboe*, and when he came in those parts, in a place called *Sumboe Horse*, which is a very high Clift, above 200 Fathoms high, and hath several points, by reason of which, besides the height of the Mountain, whether the wind bloweth from the Land or to the Land, there may be caused a strong Whirlewind, and the high way being very near the edge of the promontory where there is always a pretty storm, though it be still weather every where below ; (which happeneth by reason of the promontories height and hinderance of the Airs free passage) happened that the Priest coming that way towards *Sumboe Horse*, there came a strong Whirlewind that took away the Priest and Horse together,

and carried him beyond the edge of the Promontory, and another whirlewind coming directly against it, threw him again on the Land, without any hurt. Though this seems incredible to many, it is nevertheless told for a truth by many worthy of belief; I have my self been at and visited the place, according to the Scituation whereof, it seems that it might naturally happen, a stronger whirlwind having overcome that coming from the Land, it may then according to the nature of a whirlewind, have driven both the weaker wind and the man to Land again, which I do not only grant might naturally be, but believe also that God, by his Omnipotency, and the Protection of his Angels, hath contributed thereunto; others may believe hereof what best pleaseth them. Otherwise, the ordinary winds that blow here, are for the most part West and South West, specially in the Spring and Harvest, these Winds being very moist; and it happeneth usually that on the side of the Land  
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where the wind bloweth, there is Rain and bad weather, whilest on the other side it is fair and clear : which cometh by reason of the Lands great height.

Here being no very hot Summer, neither is there any thunder heard during that season ; but only in Winter, when there is a great Storm, and there falleth Rain, which is the more terrible, all being then turbulent.

By reason of the Premises, there flowing almost by every mans house, a running stream, washing away all impurities that might infect the air, and the salt vapour of the Sea, keeping it from corruption, as salt keepeth bodies from rotting ; and though finally some poisenous vapours might ascend into it, it is nevertheless continually cleansed by the perpetual Strong Wind and Thunder, that happeneth usually in Autumn, Winter and Spring : there is usually in *Feroe* a wholesome Air, free from Pestilence, Infection, and Contagious Diseases, which do never range here,

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except they be brought in by other sick people. Neither are any here troubled with Agues; but it is experimented, that they who had it, and could not be quit of it in other places by the use of Medicaments, have been freed of it coming hither by the Lands nature, without using any other Medicine, whence it comes that the people live longer here, then usually in other places. Neither are children here plagued with the Small Pox as else where, this sickness not being known here, except it be brought from Forreign parts, and then here is seen a great misery, Men and Women, Children and Servants, old and young, lying then at once in bed of that sickness; so that none of them can help the other, and the Sound shunning the Infected as death it self. In the Year 1651. when I arrived first into this Countrey, there came a young man the same Summer from *Denmark* to *Thors-Haven*, who had been sick of the Small Pox, and had brought along with him the Shirt he lay in, unwashed,

washed, which he gave a Woman to wash, that was straight ways infected by the damp of the said Shirt, and by her again, others, that did not know the Disease at first; wherefore, when I came to that place, there was a great calamity, almost every one, both old and young lying a bed of the Small Pox, it being a great misery not only by reason of the Disease it self, that took away old and young, but also because the Sound shunned the sick, and refused to bury the dead, the Peasants durst not come to *Thors-Haven* to buy their necessities, and though they all so much shunned the sickness, they were nevertheless Infected with it, till it had spread it self over the whole Countrey, even over *Suderoe*, that lyeth most out of the way.

Though the Air as aforesaid be wholesome, the land nevertheless is not therefore free from Sicknesse, but this Countrey, as well as other, hath its particular Diseases, for the air being first cold and moist, whereby  
**Flegme**

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Flegme is dayly augmented, the Inhabitants are almost all troubled twice a year, with a strong Rhume, which they call *Kriim* in the Spring and after Harvest, for it falleth at once on the Nose and Lungs, with a strong Cough and Spitting, head ach and pain in the Limbs, so that many must lye a long time in bed, and some dye of it. Against this Sickness they drink fower Whey, as hot as they can suffer it, but this sickness is a wholesome Sickness to them, for nature in its fittest time, doth purge the body of all impurity contracted by the cold moisture of the Air, which might otherwise cause many and great Diseases.

Secondly, of this cold moisture is caused, though not every year, a hot sickness, called *Landfarfott*, because it bareth over the Land, not unlike to the hot Sickness, which Souldiers are taken with in cold and moist Leaguers in Winter; for that disease is very hor, with accute pain of the Head and Distractions,  
with



with Flux of the Belly in Summer, and doth not cease till it hath consumed the very Marrow of the Bones, but they dye thereof. Though the greatest part are Healed by the Providence of God having no other Remedy against it.

In the third place, this cold and moist Temperature, together with their dwelling on the Sea side, causeth, especially in Flegmatick Folks that do not much stir themselves, this dangerous Sicknes, the Scurvy, that sort of people not being here able to preserve themselves easily from it; they Cure themselves usually with new Milk, wherein hath boiled Scurvy-grass and many with new Milk alone.

For the Fourth, the said Aire giving the Scurvy to some, causeth also in some few, according to their Complexion and Dyet, that Incurable Disease the Leprosie, for *Scorbutus* and *Lepra*, according

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According to the opinion of Physicians, being as Brother and Sister, it followeth that they have either a Father or Mother together ; Of which Leprosie, and its Causes and Qualities we will make further mention in a fitter place.

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CHAP.

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CHAP. II.

*Of the Lands Fer-  
tility.*

**O**Ther Countryes are justly esteemed for their great riches, namely, several Mettals, Minerals, Pretious Stones, Pearles, Wine and Corn, but God and Nature have denyed all this to these Islands : here might possibly be found some Copper and Iron Mines, which might be concluded by reason of some small Rivolets running down the Hills in Summer, which are found to grow Green in dry weather, as Verdigrease, but I dare not undertake to affirm any thing about it ; amongst Minerralls here is found *Talke* in the North Islands, but in very little quantity.

## 112 *Of the Lands Fertility.*

I have found here two sorts of Salt-Peter stones, whereof Salt-Peter can be prepared, though not in great quantity. On the Sand near the Sea-side, there are found in some places, a kind of Pellucide-stones, so hard that one can Write on Glass with them, they are white, or of a blewish white colour, some of them yellow; some of them are so even Polished, that they serve to put in Rings, whereunto they are used by some. It is found that they grow in the Clifts, and are washed off by the Sea-waves: no body could yet know whether they be of any worth; for some of them have by curiosity, been carried to Jewelers; but they have not been esteemed any thing.

My late private precept or the Learned and Famous *Olaus Normius*, at my departure for *Feroe*, shewed me amongst other Rarities, in his Cabinet, that sort of Stones, sent him from *Feroe*, and conceived they were Jaspis stones, telling me also that they had lost their colour since he had them,  
and

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and desired me that I would send him some more of them, which I did accordingly perform. The Pearles whereof Mr. *Peter Clauson* writes in his Description of *Norway*, that they are found in Muscles here ; are no other then those that are found in the Muscles of *Denmark*, concerning the Stone which he also writes, is found here by the sea side, shaped like a Heart o Kidney, called by the Inhabitants a Fairies Kidney, that as Mr. *Peter* writeth, according to the received opinion of the Inhabitants, doth bring forth another Stone when it is kept long ; it is very certain that Fairies Kidneys ore found here, but the Inhabitants have not that superstitious opinion of them ; neither is it any Stone, but a West India Bean ; as hath been told me by a very knowing man, for it hath a hard outward shell of a Chestnut brown colour, and within a sweet Kernell. This doubtless falls in other places off from its stalk into the Sea, and is brought hither by the Stream. They are carryed

## 112 *Of the Lands Fertility.*

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*Of the Lands Fertility.* 113

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ryed to Forreign Countreys, and there carved to make Boxes for Snuff, Tobacco; here is also found but in small quantities, some brittle Chrystal, which cannot be wrought.

Though God hath denyed this land the riches aforesaid, it hath nevertheless pleased him to enrich it with what can hardlyer be wanted in nature, if the Land could be till'd every where, as in other places, it would in Fertility of Corn go beyond other Countreys equally large; but here a Countryman cannot sow above one or two Tuns of Corn, but in many places they Reap again 20 or 30 Tuns, for one Tun of Seed, specially in the Southerly Islands, where they reap so much Corn that it need none to be imported from forreign Countreyes. Here is nothing sowed but Barley, for other Seeds will not come to maturity, and there being here but little sowed, there is the more ground for Pastures. In several places Grass is found so abundant and juicy, that Oxen feed thereon both Winter and Summer, growing sometimes



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times so Fat, that one can get in an Ox that is not big of growth 100 pound of Tallow, and such places they call *Feidelands*. It is very remarkable, that where there are such *Feidelands*, they ever turn to the North East and North, wherefore would not think that the North or North East Wind, could cause any Fertility, they being cold, but rather the South West or West, these being warm and moist, and having more the Suns assistance to operate with them: whence it comes that the old Grecians called the West Wind *Zephyrus*, as that which caused life in Plants. Nevertheless the contrary is found in these pastures. It is also observed that in *Island* the North part is more Fertile with Grass and Cattel, then the South *Greenland* is also found to be given with Grass on the North East side, whence it hath also received its name; but on the West side there is found little or no grass. If you will inquire the natural cause of this, we must consult the Chymists, who write much of their great Monarch

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narch or Lyon of the North, especially mentioned by *Theophrastus Paracelsus* ; whereby they mean nothing but *Nitre* a special Agent in Chymical Operations : The cause wherefore they call *Nitre* a Monarch and Lyon of the North, is, that in the Snow, coming from the North or North East, there is naturally found Salt Peter. Wherefore, when one cannot have other more convenient liquors to make Salt Peter of, or for other Chymical Operations, they make use of North or North East Rain and Snow. Besides there is found in their writings that Salt peter is not only used in the particular transmutation of Mettals, but also that being dissolved, and Corn dipt in it, it may be sowed without dunging, in the very leanest ground, giving it an extraordinary production, all dunging whereby the Earth is made Fesile, having its inward vertue and essence consisting in *Nitre*, or the Salt thereof, which is clearly proved by an example known almost every where

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where, for those that make Salt Peter dig up old Floors from under Cattell or Sheep, whereof they extract the *Nitre*, that is ingendred there of the Beasts virtue, whence it comes that Dunghills, where Cattells Urine, remains and rots are better for Dung-  
hing then dry dung it self. For a further example, it is seen here in *Feroe*, that they take Sea weeds from the Shoare, and lay them on heaps to rot, wherewith afterwards they dung their ground, which then beareth abundance of Corn, that effect proceeding doubtless of the Salt in the Sea weeds, since Salt Peter can naturally be prepared of Salt: from the premises, North East Snow and Rain, having Salt Peter in it self, and all dunging consisting in *Nitre*. The Reader may easily conclude that such places, as are exposed to North East Winds, must consequently be more fruitful then others. But here is also to be observed that the said places are Valleys, arising usually with a high Promontory against the Sun, which  
also

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also helps to their Fertility, the Scorching Beams of the Sun being hindred thereby. One might here well imagine, that since it Snoweth and Raineth from the North East or North over the whole Island, and the Sun draweth Plants out of the Earth, it might be most fruitful, where the Sun doth shine the whole day with its beams, it is found in nature that the Sun it self doth not produce the Plants from the Earth, but warmeth nature, and the night cooleth and moistneth what the Sun hath dried and scorch'd, whence principally Plants are produc'd. In the Lands which lye under the torrid Zone, nothing at all could grow, because of the heat of the Sun, if the night was not as long as the day, and by its cooling and dew did not temperate the Plants.

It is observed here in *Feroe* that in the midst of Summer, when in two months time there is almost no night, Corn groweth but very little, though it raineth, nor herbs though they be  
water.

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watered in dry weather, and when the night beginneth to be longer, Corn and Herbs grow more in a night and day, then otherwise in fourteen : from whence it is seen, that the Sun at certain times doth indamage Plants, and where it striketh directly down, with its gathered Beams, consumeth the moisture and fatness of the ground ; but where, by a moderate reflexion, it warmeth the Earth, (which happeneth in the Valleys aforesaid, where the steepness of the Hills intercepts the force of the Suns Beams) the Earth keepeth its Fatness and Seed in it self, bringing forth more Fruit, then elsewhere.

The Earth doth not only produce Grass for Cattle, but also many Herbs for the use of man ; for here groweth not only Garden Herbs, namely, Turnips, Carrets, Colworts, Lettice, Cresses, Penny-royal, and such like ; but also several and many wild Herbs : specially *Feroe* is to be esteemed for four sorts of wild Herbs, that

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that grow here in abundance.

First, of all, there being no Country that God visits with any particular sickness, but he causeth to grow in the same Countries some wholesome Plant against the said Disease ; and *Feroe*, as aforesaid being by its nature very subject to the Scurvy, God hath abundantly blessed the Land with Herbs, good against it, namely, Cresses, Scurvy-grass, Beccabunge and Sorrell.

Secondly, here groweth a huge quantity of *Tormentill*, which the Inhabitants having no Bark of Trees to Tan their Hides with, make use of; God and Nature having revealed to them the dryness of that Herb, so that they Tan their skins with it, and therefore call it Bark.

In the third place here is found abundance of *Angelica*, which they call *Quander*, not only in Gardens and Church-yards, where it is planted, but also in the open fields, and on the high hills : the Inhabitants take pleasure in eating the great hollow

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*Of the Lands Fertility.* 121

Stalkes of it, that are not yet grown to Seed, whereof they peel first off the outward rind, afterwards they teare off the long filaments, eating the rest for pleasure, as they do elsewhere the fruit of Trees: they make also in time of dearth use of the roots of *Angelica* instead of other victu-als.

The fourth Plant that groweth here is *Radix Rhodia*, called in the Language of *Feroe*, *Hielpe-Rod*, whereof the Learned Doctor *Simon Pauly*, in his *Flora Danica* writes, that it is in vain to seek it in Country Gardens, and much more in the wild Fields or such other places, it being only found in principal Gardens where it is planted; nevertheless it hath pleased God to adorn *Feroe* with that Plant above other Countreys; if then *Denmark* by the said Doctor *Simon Pauly*, is praised for its Scurvy-grass, *Norway* for its *Gentiane* and *Chamemorus*, and *Island* for its *Angelica*; *Feroe* ought also to bear the prize for its *Rhodian* root; I have distilled Water of the said root

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and

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and found it in oder and taste to be like Rose-water, having made use of it in my occasions and found content therein as in other Rose-water, yet it doth not grow in every place, but only on the sides of Hills, over-running waters or Lakes.

Here grow no Trees except some Juniper Shrubs, in some few places, close to the Earth; and some Willow Bushes, but they do not grow high: It hath been try'd to Plant Fruit Trees, but they will not prosper, it may be the saline damps of the Sea are the cause of it.

There being such an abundance of grass and herbs in the Land, there is also plenty of Cattel to feed thereon; here are no Wild Beasts except Mice and Rats, though they are not found in all the Islands. Wherefore some think they cannot live where they are not seen, but we will leave that undecided. Venemous Beasts, as Serpents and Snakes are not found here neither; perhaps the propriety of the Earth will not permit them to live thereon.



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thereon. Of Tame Cattel, they have Kine, Horses and Sheep; those that live in great Farms which are but very few, have sometimes twenty Oxen a piece, the Cows goe often out to Grass the whole Winter, provided there falleth not too much Snow. The Cattel is for the most part little though fat, according to the ground it feeds on. The Horses are also of a little growth, but they are strong, and go surely and swift, where the way leads, without Horse-shoe, on these high hills; so that a man may more surely relye on them then upon himself; they feed abroad both Winter and Summer, without ever coming under shelter. Their Sheep feed also abroad the Winter over, and are half wild, some quite wild; nevertheless they go always, and feed in one place; so that they seldome go from their owners ground into another mans, though they be only divided by Hedges, as in other places; yea, what is more, every Flock feedeth in the same close, and doth not mingle it self with any

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other. For if a Countryman have many Sheep, some 200, some 300, 400, or 500, they are devided into Flocks, which they call *Oner*, consisting each of about an 100, or an 150 Sheep ; which Flocks feed always in their usual places, and the Countryman knows where he is to find every flock ; the cause wherefore they do not go from their own place into another, or into another mans Close, though they be Wild, and there be no separation between them, is this ; the Countryman setteth at first young Lambs on the place where he will have them to feed, which he causeth to be look'd to, and kept there a whole year, and suffereth them not to go any where, but where he intends they should be, and when they are so us'd to a place, they always feed there ; the old ones keeping company with the young that are bred of them, the Flock remaineth feeding on its place as long as there is any living, and if a Flock dyeth or perisheth by the rigour of Winter, they straight ways  
place

place another in the manner aforesaid.

It happeneth notwithstanding when a Country man putteth too many Sheep in his Close, that they throng themselves into his neighbours ; and then the owner must take them back and kill them, for they cannot be disaccustomed of it : about which they have a particular ordinance called, *Siode-Breffvet.*

It cannot be expressed what these Beasts must suffer, when there cometh on a hard Winter, for when there falleth a hasty and lasting Snow, and the Shepherd is not straight present to drive them into the Snow shelter (that is a place in the open Fields as a Fold inclosed with Fences of Earth and Turffe against the North, that Sheep may shelter themselves there) the Sheep gather themselves close together in the open Field, and then it happeneth, that the Snow wholly covereth them ; so that the Country man cannot see them, till at last he perceiveth a damp arising from the  
Snow,

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Snow, by reason of their warmth, and then he goeth and maketh a passage for them, that they may get out, and seek their Pasture. It happeneth sometimes that they cannot be found by reason of the extraordinary great Snow, and sometimes, though seldom, that they then remain a whole month under the Snow, and suffer great hunger, so that they eat the Grass by the Roots: They also eat the wool off of one another, being able to remain alive as long as they have any marrow in their bones; and though a part of them be driven in time into the Snow shelter, yet there is no Hay given to them, but they must suffer what they can, and scrape the Snow off of the Banks, that they may get a little grass; but that those that are covered with Snow may sometimes save themselves, they let go in every Flock some gelded Weathers, which being bigger and stronger then the rest, break usually through the Snow, and the other Sheep follow them to seek their Pasture; by reason of this accident in

Winter

Winter a Peasant must be very carefull not to put more Sheep in the Close, then it can feed ; and every Peasant knoweth how much his Close can maintain and nourish, which they call *Skibning* ; they observe also that the Closes cannot feed so many Sheep now as they did formerly ; nature growing old and weak ; and if any puts in too many, in hopes that the Winter shall be mild, they are usually leane: because of their number ; and then, if there cometh a hard Winter, they are not able to suffer much hunger, and therefore many dye away, specially towards the Spring when the Sun beginneth to shine warm ; for then they are so weak in that heat, that they lye on the place they are, and dye, as it were in a sleep. It happeneth also, when there is a great Snow, that much thereof hangeth beyond the edge of the Cliffs, over the Sea, which they call *Skagel* : whereon the Sheep often go and stand, and when the Snow begins to glide, all the Sheep fall into the Sea, hundreds

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dreds at once. Wherefore the owner must be very watchful to keep in time his Sheep from those Clifts, so that be it never so bad weather, even in the night time, he must sometimes go out with all his people; except he will receive damage.

These poor Inhabitants receive often great losses, when there cometh a hard Winter, often losing a half part of their Sheep. By reason of these accidents their Sheep must have good care taken of them, whereunto there is always a certain man appointed in every place, called a *Soidemand*, that is as much as a Shepherd, and it is either the owner himself, or his principal Servant, if his Farm be so much that he is able to keep one whose employment is not only to take care of the Sheep in time of danger, but also to make them tame and obedient, driving them according to his will, when there is Snow. When one will take either the Wool or the Lambs from the Sheep, the Shepherd cannot do it alone, but must have three or  
four

four Men with him, and Dogs beside, just as one goeth on Hunting: such a Shepherd that is capable of his employment can know by his continual looking to the Sheep, every one of them, though he had a thousand in his custody, and they were all white, as they are for the most part, and knoweth also when any of them is strayed, discerning it amongst other Sheep, without apprehending it, or looking on the mark.

They seek after the fruit of their Sheep twice a year; in the Spring when they sheare the Wool of them and mark their Lambs, and in Autumn when they take of them to kill, and set them to go and feed the Winter over, having when this is to be done, a place in the close by the sea side, which they call *Retten*, and is like a Sheep-fold, usually compassed about with a Stone Fence, having a hole before instead of a door, that they may drive their Sheep through it into the *Retten*, which when they will do, the *Soidemand* goeth out with five or

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six men more, having each his Dog with him, and gather first one Flock driving it towards the hill, whilst some men with their Dogs go by the side of the Flock, and some after, till they have driven the Sheep into the Inclosure, it being observable that these Dogs do almost as much in that work as the men, for a part of them runneth also along with the Sheep, and a part after, with the men; if any of the Sheep will seporate himself from the Flock, the Dog is presently ready to drive him again into its order; if any Sheep runneth away, as it often happeneth, the Dogs pursue it presently, and do not leave off till they have brought it back again, if it be so that the Sheep will not be forced back; every Dog taketh his Sheep by the Wool, and throws it down, without ever biting the Sheep in the Flesh, and when the Sheep are so overthrown, they lye still and dare not rise till the men come and take them up; these Dogs are so taught, that when the Shepherd will have



have but one Lamb of the Flock for some occasion, he goeth in the Fields with his Dog, and what Lamb he only points at, the Dog taketh the same presently without hurting it. These Dogs are long and small almost like Grey hounds, and when they are well instructed, they are esteemed of equal price with a Cow; because of such Sheeps hunting, the people must also run very much, so that they often vomit blood, and such continual running maketh here many swift Folks that are good and lasting runners. In *Suderoe* the people are something lazy, but they have lighter and swifter Horses then in the other Islands; wherefore when they go about their Sheep, they ride, and their Dogs follow them, they knowing how to ride with their Horses up Hills and down Dales in a full Gallop, through Moors, and over Rocks and Stones, so that the Horses care for nothing when they hunt after Sheep, and where the place is too difficult to ride over to pursue them :

the

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the man leaps from his Horse in the midst of its course, and takes his best advantage against the Sheep, the Horse running after him till he leaps upon it again; in the mean time the Dogs follow also, till they have driven the Sheep into the *Retten*. A part of these Horses are also so taught, that the man over reaching the Sheep on Horse back, the Horse graspeth the same between his fore legs, till the man takes it up. They never shear their Sheep in Autumn, for they could not suffer to be bare in Winter, neither are they milkt at any time, nobody being able to approach them, because of their wildness; in some places they are quite wild and cannot be driven into the pound, but must be taken with Dogs; the Sheep are white of colour, or of a brown red; on the North the most part are white, but on the South they are most black and coloured, being seldome white, which is conceived to be by reason of the Sea vapours that continually fall on these Islands, lying for the most part

part more in the open Sea, then those of the North that lye closer together. If one setteth white Sheep on *Lillediemmen*, which is seldome free from vapours of the Sea, they change their colour and grow black, which is not so to be understood, as that they should presently change their colour, but it is done in space of time though sooner on *Diemen* then on *Snderoe* or *Sandoe*; though I do not believe it happeneth as the Inhabitants think, by reason of the Sea vapours, having further inquired after this business, and found that the Sheep grew first spotted about their legs, afterwards on their thighs, then under their Bellyes, and finally all over. Wherefore the cause is in the earth, whether it be Brimstone or Salt Peter, which both are found there that causeth it, I leave to the judgement of others.

The riches of the Inhabitants doth consist in their Sheep, for those that have many of them, though few grow rich thereby, those means being very casual;

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cisual; for when there cometh a hard Winter and Sheep dye, they are almost all equally rich.

Besides Sheep, God hath plentifully blessed the Land with several sorts of Fowle, whereof the greatest part serveth for the food of man and are taken every year in great numbers; a part of them being Land Fowles, and the other part Sea fowles: whereof some fly away towards Winter, and some stay here the whole year over, those that fly away are a kind of Land Fowl, being a manner of Snipe called *Lofver*, and *Sposver*, and some water Fowle.

Those that stay here continually, are some profitable, as Doves, Stares, Grellings, and Snow Fowle; which is seen but one time of the year, namely, towards the Spring. VVhen there cometh sharp Frost and Snow, and never else, though they tarry continually in the Land, and keep themselves on top of the highest Mountains, the Damageable ones are, Owles, Sparrow-Hawkes, Crows and Ravens, which

which last doth a great deal of damage on young Lambs and weak Sheep, wherefore they are much hated, and there hath been an ordinance in the Land, which is yet sometimes observed, that every man that roweth in a Boat must bring at St. *Olaus* Tide, every year into the Session-house, the Beak of a Raven, which Beaks are laid on a heap and burn'd and he that hath brought none must pay a Raven-fine, that is, for every one that hath neglected it, one skip, which makes two pence half penny. Amongst those Ravens there are found some white, though few: but those that are half white and half black are fit, when they are taken young, and have the Tongue string cut, to be taught to speak. I have made a notable experiment upon a young white Raven, whose Tongue string was cut; and yet I had no thought of teaching him: but calling usually in the morning upon my Boy, whose Name was *Erasmus*, and the Raven continually in the morning hearkning to

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to that word *Erasmus*, begun at last to call out *Erasmus*, before the chamber where the Boy lay, forming its voice exactly after mine : the Boy hearing it, answered, anon Master ; and therewith arose and came into the Chamber, to know what I would have : but I telling him that I had not called him, he went to bed again, but was again called in the same manner, and was so deceived by the Raven several Mornings, till we perceived it was the Ravens voice, and nevertheless the Boy was often since deceived thereby, not being in a long time able to discern, whether it was I that called, or the Raven. When I perceived that the said Raven could speak, I begun purposely to teach it, and as long as I would inform, it would not go from before me, though it were the space of two hours ; and what I taught it in the day time, it repeated early in the morning ; putting the Syllables together, till it could at last speak out the whole word, as children do, when they learn to spell

in

in the Schools. This Raven was at last killed without my knowledge, for the mischief it did.

Besides, here cometh a Fowl with half a cloven foot, that liveth both on Land and Water, called a Teale, and in *Norway* a Sea pyc; it is a Fowle as big as a Crow, having a yellow, long, round and obtuse bill, it is the Ravens enemy, for being swift in its flight, it flyeth hastily to the Raven, striking it with its stump Beak, so that the Raven cryeth out; wherefore the Raven often hideth it self from it, whence it comes that the Countrymen make much of the Teile, and will not suffer it to be destroyed, because it driveth Ravens away: amongst Water Fowles some are here continually seen, as many sorts of Ducks and Plovers, Eiders, Maws and Teisters; A Teister is a good Bird to eat, it changeth its colour in Winter, and becometh Grey, the Eider cock is brown as the Hen, when she is young, but when he is old, he groweth almost white, and is called Eider-blick,  
from

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from this Fowle is gotten Eider down which the Eider plucks off from its Breast, and layeth in its nest about the Eggs, when it hatcheth them, and when they are come out, and are fled away with their dame, this Downe is taken up from the Nest, being then full of Moss and Straw; wherefore it is dried and cleansed over a Basket; the Down which is pluckt off at other times from the Eider is good for nothing, for it is fat and rotteth. Here is besides seen a strange water Fowl called Imbrim, that is never found on the Land; the Inhabitants take it to be the Halcyon or the Kings Fisher, but it doth not agree with the description, which *Francius* hath in his *Historia Animalium Sacra*, Chap. 17. for he writeth, that the Kings Fisher is no bigger then a Sparrow, and is blew, with other of its qualities, that do not at all agree with the properties of this Fowl; for this is bigger then a Goose, having a long Neck and a pretty long Beek it is grey on the back, checquer'd with white spots, its neck is also grey



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grey, something whitish down towards the breast, having a white ring about the middle of the neck. The cause wherefore it is thought to be the Kings Fisher is, they have heard and read, that the Kings Fisher hatcheth its young ones on the Sea, which they believe the Imbrim doth also, since it is never found on Land, and can neither come upon it, for its feet stand too much back, and are so weak, that it cannot go with them; besides, its wings are so little that it cannot fly therewith. In the third place, there are two holes, one under each of its wings, capable to hold an Egg, wherein they suppose it hatcheth its eggs, till the young ones come out, neither is it ever seen with more or less then two young ones; which conceit seems not unreasonable, it being possible that it might be of a larger proportion in cold Countreys then in hot; it is often seen near the Land in Harbours, when it is either bad weather or like to be so: and then it cries out so that one presently perceiveth

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ceiveth its arrival; if a man waveth a white linnen to them, the young ones will easily be allured to Land that one may shoot them, but the old ones are more wary.

Here cometh also a water Fowle in Summer, called Liomen, not unlike the Imbrim in bigness and voice; its legs hang also back, so that it cannot go, and its wings are so little that it can hardly fly; wherefore when it is on the Land, and men run after it, it tumbleth over and over, being hardly able to escape, though it flyeth pretty well when it taketh its flight from the water, specially when there bloweth any wind. It maketh its nest on banks near fresh waters, so close to the water that it can drink thereof sitting in the Nest; and if the water encreaseth by reason of rain, so that it floweth over the eggs it sitteth on them, nevertheless, and hatcheth out the young ones. Besides these, here cometh also a rare water Fowle, called Garfugel, but it is seldom found on Clifts under the promontories, it  
hath

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hath little wings and cannot fly ; it stands upright and goeth like a man, being all over of a shining black colour, except under the belly where it is white ; it hath a pretty long raised Beak though thin toward the sides, having on both sides of its head over the eyes a white round spot as big as a half Crown, showing like a pair of Spectacles: it is not unlike the Bird Pinquin, that is found in *Terra del Fugo*, painted and described in *Atlas minor mercatoris*. I have had that Bird several times, it is easie to be made tame, but cannot live long on Land.

Here cometh also some damageable Fowl in the Summer, namely, the Swarth bag, the True, and the Skue. The Swarth bag is a great Bird like a Kite, it is white all over, but the back, where it is black, and therefore is called a Black back, it is of the figure of a Mew, and is also reckoned amongst that sort of Fowl, it hunteth after lesser Birds to eat them, and hath nothing else worthy of writing.

The

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The True or Thief is called so, because it threatneth and stealeth the meat from other Birds; for it hunteth after and strikes at them till they let the meat fall from their Beaks, and then he catcheth the meat in falling through the air very dexterously, and liveth thereby, not being able to plunge in the Water after Fish; and when it hath gotten something from the one, he seeketh presently another, continuing so the whole day over.

The Skue is of the same Species with the True, but something larger as big as a Raven, being very fierce in the defence of its Eggs and young ones, so that if a man comes by its nest, he must take a care of himself, for it flyeth streight ways at his head, and strikes him cruelly with his wings; wherefore the Inhabitants that know the temerity of it, fasten a knife upright on their head against it, and it happeneth often that in falling with vehemence on the man, it is run through with the knife, and falleth  
 out  
 down

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down dead ; being called Skue, because it shooteth it self so hastily on men.

The profitable Water Fowls, that come hither in Summer, are Wild-Geese, which are of three sorts ; ordinary grey Geese, reddish Geese, and Hellsin Geese, that are less then ordinary Grey Geese, coming hither in great numbers, and keeping themselves in great Lakes of fresh Water. When they Mew, the Inhabitants go sometimes on Goole Hunting with little Boats on the said Lakes, taking sometimes a great store of them. Swans come also hither in the Spring, but they only rest themselves and proceed streight on their way to other Countreys. But specially there cometh hither in the Spring in great numbers, to the Inhabitants great profit and advantage, some other sorts of Birds good to be eaten ; amongst which the first is principally worth taking notice of ; it is called Sule, and is found no where in *Feroe*, but on the Illet or *Mygonesst*, whereof the Inhabitants

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bitants have yearly a great help to their house keeping, they rehearse a strange Fable of the reason, wherefore that Fowl is only found there, and no where else, whereof we will speak in another place. The Sule is a pretty great Fowl being of a blewish gray, it is also found in *Scotland*, and is called by Seamen, a Gentleman.

The other eatable Sea Fowls are found in great quantities every where in the Land, namely, the Skrabe, Lunde, Lomvisve, and the Sea-Daw. The Skrabe cometh in *February*, about *St. Matthews* day, and fareth away about *St. Bartholomew* Tide. The Lomvisve and Sea-daw come about *St. Gregories* Tide, and fly away at *Mary Magdelens*; These Daws are none of those that are so frequent in *Denmark*, those being Land Birds, that are seen here also, though very seldome. The aforesaid sorts of Birds lay every one but one Egg, and get but one young every year, and though they be those that chiefly are sought for,

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for, and there be well taken of them a hundred thousand every year, there is nevertheless more of them then of any other sort; yea, by the admirable providence of God, they are so plentiful, that they in clear weather can darken the shining of the Sun. as it were with a thick Cloud, making such a terrible noise and sound with their wings in flying, that they, who hear it, and do not know the cause thereof, would not think otherwise, but that it were thunder. Every one of these Birds builds its nest, and brings forth its young ones in a particular manner.

The Skrabe builds on the Land under the Earth, scraping with its Beak and Claws, lying on the back, whence it is called Skrabe, it diggeth under ground in some places a foot deep, in some other eight or ten foot in several turnings, seeking specially to dig it self behind a stone, where it thinketh to lye surest. It breedeth as aforesaid, but one young: it being remarkable, that this Bird is the whole day  
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away from its young, and never comes to it, but in the night to feed it, and if it flies not from its young at the dawning of the day, it stayeth with it the whole day over, till the night comes, and then flyeth out to Sea, till the other night cometh ; and though the young is fed but once a day, yet it is so fat, that no Goose, though it have been three weeks fatned, can be fatter : and they call those young ones lyers, they do not by reason of their fatness, make present use of these young ones, but salt them to eat them in Winter ; melting their fat, which they burn in Lamps. They have to take them out several hooks half an Ell or an Ell long, where-with they pierce them through, and draw them out. They do not usually take the Dame her self, except she be sometimes hurt with the hook, so that she cannot live ; but if they cannot get the young one with their hook, or by thrusting their arm into the Birds Nest, by reason of the many turnings, they dig a hole down unto it,



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it, as near as they can guess, and then thrust about with their hooks till they can get it; which hole they must again stop so close that not one drop of water can come into it, for else she will forsake her hole, and never come thither more; which otherwise she doth every year in the wonted place; so that the Inhabitants know in what place under the Earth they can every year find that Bird.

The Lunde is a little Bird, something bigger then a Pidgeon, whereof there is a vast multitude; It hath a strong crooked Beak, so that if it biteth a man in the hand, it teareth off the Flesh; having also sharp Claws. It wageth War with the Raven, (that cometh and will take it away, and its young ones; It being a wonderful spectacle to see their fight, for as soon as the Raven cometh near, the Lunde catcheth it under the throat with its Beak, and graspeth it about the Breast with its Claws, so that the Raven cannot hurt it, but must fly away with a great crying; the Lunde

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holds it fast in the mean time without letting it go, till they come into the Sea, where flipping it, it is drowned. Yet the Raven doth often take the Lunde at unawares, rusheth into its hole, takes it and eats it up. The said Bird, the Lunde, buildeth its Nest sometimes on the Continent, far from houses, digging it self two or three yards, according to the nature of the place, under ground, lying on its back as the Scrape, sometimes in Ures (that are places under high Clifts, full of great and small stones, that fall from the Clifts, and by length of time, are filled between with Earth, and covered with Grass) in which places they dig themselves into the Earth, or build where there is no earth, their nest under and between Stones, where they can come to breed their young with most security.

The most part being taken in such places, so that a man can often take above an hundred Lundes in one Ure; some of them build on the side  
of

of promontories, where they find great tufts of earth in flat places, and when they fly from their Nests, they first make them clean, scraping all the dirt and old roots out of the holes, and putting fresh grass in them again. The Lundes that make their Nests in the Fields, are taken as is said, above of the *Skrabe*; but for such as are under those many stones, they let run unto them some little Dogs, that are so taught, which bring out both Bird and Egg to their Masters; but when the Birds are fled, the men take them flying, which is done in this manner: they have a long Pole at the end of which there is a hoop drawn over with a net, whereof the meshes are almost as big as the quarrels of a Glass Window, being like the Net, wherewith they take Shrimps in some places; and this they call a Stang of Staffe; with this Staffe the Fowler sitteth on the Clift, or in the Ures between the the great Stones, where he knoweth most Fowl to come, which they call flight places; and when the

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Lunde cometh flying either from or to the Land, he lifts up the Staff and the Net against the Fowle, and when he hath got it into the Net, he turneth the Staffe about, that it may intangle it self the better therein ; a man being sometimes able in that manner to take 200 Lundes in very short time, besides those that are taken in their Nests.

The Lumwifve is a pretty great Bird, wherefore they are generally called great Fowls ; it is black on the back and white under the belly. The Daw is something bigger then the Jack-dawes they have in *Denmark*, being also black on the back and white under the breast, having white stroaks about the Jaws, and a sharp pointed Beak. It hatcheth its young ones in holes and shinks of high Promontories, but the Lumwifve layeth her eggs on the bare points and Clifts, that are many in the said Promontories, there lying sometimes on these Clifts some hundred Eggs according as the place is large, but three  
fingers

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fingers breadth from one another ; and when the Birds fly away, the Eggs rowl often down into the Sea; but laying but one Egg she sitteth straight thereon, and continueth so a months time, never stirring from the place till her young one be hatched: in the mean time the Cock bringing her to eat, and they Lay in this manner sitting close to one another, Bird by Bird, all over the place, so that the Clift seemeth quite black, and the young one being hatched, she remains yet three weeks with it, and then the Hen taketh the young one on her back and carryeth it to Sea; but when the Fowler cometh to that place, if there have not often been there men before, it happeneth sometimes that the old will not leave their young ones, and therefore are taken with the hand, as many as they are, and kill'd, but where they are grown wild, by reason of mans continual hunting after them, they fly away, the young ones running together in a Flock; and when the Hen cometh a-

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gain, she seeks the same place where she sate before, and clacketh so long till her young one cometh to her, being very well able to discern its own Dame, though they be all shap'd alike ; and when she giveth her young to eat, she putteth her head back under her wing, giving it so to eat backwards.

It cannot be exprest with what pain and danger they take these Birds, in those high and steep clifts, whereof many are above 200 Fathom high ; there being men apt by nature and fit for that work, called Fowlers, who take them usually in two manners ; for either they climb from below up into these high Promontories, that are as steep as a wall, or they let themselves down into them from above, with a thick, strong, hemp-rope, when they climb from below, they have then a pole five or six ells long, with an iron hook at the end, which they thā are below in the Boat, or on the Clift, fasten unto the mans Girdle, or another Rope that the Fowler

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ler hath about him, helping him thus up to the highest place, where he can get footing: afterwards they also help up another man, and when there are so, several come up, every one with his Fowling Staffe in his hand, and the long Rope between them tyed to each others wast, they climb so as high as possible they can; and where they find difficulty they help each other up by thrusting one another under the breech with their Poles: and when the first hath taken footing, he draweth the other up to him by the Rope fastned to his wast, and so they proceed on till they come to the place where the Birds build; going then after them about the hill as they please, and there being many dangerous places to climb about, having bound themselves at the Ropes end, the one seeketh a convenient place where he can stand sure and hold himself fast, whilest the other goeth about these dangerous places; if it then happen, that he chanceth to fall, the other that stands firm keeps

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him up, and helps him up again : but if he passeth safe, he likewise fasteneth himself till the other hath passed that dangerous place ; and so they go about the Clifts after Birds as they please ; though it often happeneth, the more is the pittty, that when the one doth not stand fast, or is not strong enough to hold up the other in his fall, that they both fall down and kill themselves ; in which manner some do perish every year.

Mr. *Peter Clauson* in his description of *Norway* writeth, that there was anciently a Law in the Countrey that whosoever climbed so on the Clifts, that he fell down and dyed, if the body was found to be buried, his next Kinsman should go the same way ; but if he durst or could not do it, the dead was not then to be buried in Sanctified earth, as one that had been too full of temerity, and was his own bane. But there is found nothing of that Law now adays.

When they then are come, in the manner aforesaid, to the birds, within the



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the Clifts where they feldome come, the Birds are fo tame that they can take them with their hands, for they will hardly leave their young ones; but where they are Wild, they either caft the net over them on the Clift; and againft thofe that either fly from thence or thereunto, they oppofe the Fowling Staffe with its net, and intangle them therein. In which manner they take a great multitude of *Lumwifes*, Daws and Lunds. In the mean time there lyeth a Boat beneath on the Sea, wherein they caft their birds kill'd; and in this manner they can in a fhort time fill a Boat with Fowl. When it is pretty fair weather and there is good Fowling, the Fowlers ftay in the Clifts feven or eight days together, for there are here and there holes in the Rocks, where they can fafely reft, and they have meat let down to them with a line from the top of the Mountain. In the mean time fome go every day to them to fetch home what they have taken.

Some

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Some Rocks are so difficult, that they can in no manner get unto them from below, wherefore they seek to come down thereunto from above, which they call to Sic, and is the second manner to pursue birds, being performed in this manner: They have a Rope 80 or 100 Fathoms long, and three Fingers thick, the fowler maketh the end thereof fast about his waste, and between his legs, so that he can sit thereon, and thus is let down, with the Fowling Staffe in his hand; six men hold by the Rope and let him easily down, laying a piece of wood on the brink of the Rock, upon which the Rope glideth, that it may not be worn to pieces by the hard and rough edge of the stone: They have besides another smaller line that is fastened to the Fowlers body, on which he pulleth, to give them notice how they should let down the great Rope, either lower or higher, or to hold still, that he may stay in the place whereunto he is come; here the man is in great dan-

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danger, because of the Stones that are loosened from the Clift by swinging of the Rope, which often fall upon his head, and he cannot avoid it, wherefore he hath usually on his head a Sea mans Cap, that is thick and very shaggy, to defend him in some measure from the blows of the Stones, if they be not too big, otherwise it casteth him his life. They put nevertheless themselves continually in that danger, for our wretched bodies foods sake, hoping in Gods mercy and protection, unto which the most part of them do also devoutly recommend themselves, when they go to that work. Otherwise they say there is no other great danger in it, but that in it self it is a toilesome and artificial labour ; for he that hath not learned to be so let down, and is not us'd thereunto, is turned about with the Rope, so that he groweth giddy and troubled in his head, and can do nothing, but he that hath learned the art taketh it but for a sport, knowing how to swing himself on the Rope,

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to set his feet against the Rock, casting himself some fathoms from thence, whence he shooteth himself again to what place he will, and knoweth where the Birds are ; he knoweth also to sit on the line in the Air, and hold the fowling Staffe in his hand, taking therewith the birds that come, or fly away, and when there are holes in the Rock, and it stretcheth it self out, making underneath as a sieling, under which the birds are he knoweth skilfully which (is the greatest art) to shoot himself a great way from the Clift, and swiftly to swing himself under the roof, and there take footing, making himself, when he is in these holes, loose of the great Rope, which he tieth to a stone of the Rock, that it may not slip from him to the outside of the Clift ; and then he goeth about in the Rock, taking the Fowl either with his hands, or with the Fowling Staffe ; according to the manner aforesaid ; and when he hath killed as many Birds as he thinketh fit, he ties them in a bundle, and fast-  
neth

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neth them to the little Rope, giving a sign by pulling, that they should draw them up, working thus the whole day : and when he will get up, he sitteth again upon the great Rope, giving a new sign that they should pull him up, or else he worketh himself up climbing along the Rope with his Girdle full of Birds. It is also usual that where there is not folk enough to hold the great Rope, the Fowler driveth a post sloaping into the earth, and maketh the Rope fast thereunto, letting so himself down without any bodies help, to work in the manner aforesaid ; some Rocks are so formed that one can go in them from the Land, and there he taketh his Comerades with him, proceeding in the manner aforesaid, each taking as much Fowl, as the Girdle about his waste can hold, and as much as he can carry in a bundle on his back, carrying them in that manner home. There are also in some places high steep Clifts, under the Land, that arise above an hundred Fathoms  
from

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from the Sea, that are almost as bad to come unto, as the Rocks, whereunto they help also one another in the aforesaid manner, taking a strong Rope with them, which they fasten here and there about the Clift, and let it hang there the whole Summer, by which they nimbly climb up to take Fowle when they please.

These manners are more terrible and dangerous to see, then to describe, specially if one considers the steepness and height of the Rocks, it seeming not possible that a man could come to them, much less climb or be let down into them. They go also in some places where they can only fasten the ends of their Toes and Fingers, not shunning such places, though there be a hundred Fathoms height between them and the Sea.

It is a dear Meat for these poor people, for which they must venture their Lives so extreamely and many after long venturing

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ring, at last do perish therein.

When that Fowle is brought home, a part thereof is eaten fresh, another part, when there is much taken, being hung up to dry for Winter provision. The Feathers being gathered to make Merchandize of for other expenses.

The Inhabitants get a great many of those Fowles as God giveth his blessing, and fit weather. Yet this is not every where in the Land, but only in the Islands that lye towards the Sea, and have great Promontories, as the Northern *Islands*, *Myggyness*, *Waa-goe*, *Skno*, the *Diemens*, and *Sunderoe*.

And when it is dark Weather, they take most, for then the Birds stay in the Rocks, but in clear Weather and hot Sun-shine they seek the Sea, and against their flying away, they keep themselves  
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most there, sitting on the Clifts towards the Sea side, where people go also sometimes to them with Boats, and take them with Fowling Staves.

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CHAP

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CHAP. III.  
*Of the Waters Fer-  
tility.*

**A**S the Justice of God for the Sins of men hath deprived many places of his blessings in their waters, he hath done the like for the sins of the people of *Feroe*; for in former times Fishing hath been so abundant, that the Inhabitants could maintain themselves with it alone; but it is now so diminished, that some years they cannot fish for their own corporal necessities; so that the poorest sort that have no Lands to Till, suffer sometimes great indigency. Nevertheless God doth' sometimes shew the Liberality of his Mercy to these poor Inhabitants, to incite them thereby to better themselves; and

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and knowing that the nature of this people is not to deal with too much riches and opulency, without abusing thereof, he taketh care they should not have satiety of all things at one time, for it is plainly perceived, that when he crowneth the land with abundancy, the Fishes are driven from their Seas, and contrarywise, when he taketh away the beasts of the Fields, he giveth them very abundant fishing.

The Fishes wherewith this people maintain themselves are of three sorts ; first, small Fishes, secondly Seals, and in the third place Whales.

The most Fish that is fished here, are Cods, a kind of Whiting, and great Flounders ; there is besides fished places, Trouts and Sand Flounders, specially God sendeth them a sort of small fish called Murt, which are a kind of (I think) Pilchards, and that in such a quantity, that the Havens and Creeks are sometimes fill'd with them ; specially [towards Autumn, though that happeneth not every

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very year, there cometh such an abundance, especially of them, sometimes hither to *Thors Haven*, (where there liveth many needy souls) that one cannot perceive the bottom for them, seeing often with pleasure many children that have little to eat at home, stand by the Sea side morning and evening, fishing as many of them as they and their Parents can eat, not taking usually any more then will serve them for one meal.

Cods are usually found in certain places of the Sea called Meads, having a certain time when they come and when they go away. These places are well known to the Inhabitants by the Points of Land, whence they take their distance to come to the right place, wherefore they call it Meade or Measure; These places being usually grounds, where it is thought there are Springs of fresh water, by reason whereof those fishes like to be in such places. The Seale Dog, called in the language of *Feroe*, *Kob*, is found in great numbers,

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bers, some in the Inlets, which are called stone Kobs, because they lye upon stones, when it is fair weather. They bring forth their young ones in the beginning of *June* who suck their Dams till *St. Johns Tide*, some are found on the Sea side, and are bigger then those of the Inlets, they are called Later Kobs, and are as big as a Cow, they lay themselves upon the Clifts and out Rocks, under high Promontories, where no body can come to them with Boats, and when they bring forth their young ones, which happeneth in *September*, they retire themselves in great cavities under the Rocks, which the Inhabitants call Later. They have many ways to take them, besides shooting them, they cast Nets over them; formerly they took them with Dogs instructed thereunto, which few make now use of, the Kob doth not so well, and sleepeth usually when he lyeth on a Rock, whereupon the Dog goeth to him against Wind, least the Kob should smell him, and having sneak-  
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ed himself upon him, catcheth at him by the Throat, holding him fast till the man cometh that killeth him quite.

The third manner is very remarkable, and is called to go on Later, this word Later is not a Latine Word, but an old word of the Language of *Feroe*, signifying as much as coupling, for when the Kobs are coupled together, they call it then properly at Lateris. For here are many hollow places, from the Sea into the rocks, being large and wide cavities, as great Vaulted Cellars, before which there is a little hole, as a door, so that a small Boat can go into them; within the hole the water is deep, so that one can yet go farther in with the boat, but it becometh shallower and shallower; and at last is dry ground, with a spacious Vault, so that there is a great Eccho within when any body speaketh, being so dark there, that one cannot discern whether it be day or night.

The Kobs have their habitation in  
these

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these Vaults or Caves, sometimes above 100 together; and because the Inhabitants are of opinion that they couple therein, they do therefore call them Later, and to seek those holes to kill the Kobs, is called by them, to go on Later, These Caves are of two sorts, whereof the ones entrance is under water, where no man can come in, and is called Kaufve-Later because the Seals dive under water when they goe into them. the other whose Orifice is above water. The Peasants have particular small boats to go into these Caves with, wherefore when they know that the young Seales are great and fat, they go with their Boats into the Cave, having usually two Boats, with the one of which they get in, the other staying without at the entrance, having between the Boats a Tow of 80 Fathoms length or larger, that if the Boat which goeth farthest in, be fill'd with water, as it often happeneth, the other, that is at the entrance, may pull it out with the people in it; and  
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the Cave being narrow, they have a pointed stake on each side, wherewith they thrust themselves in: They have also two Candles in the Boat, that they may the better see to kill the Kobs, it being so dark within; The said Candles are as thick as a mans arm, and they hide them in the Boat, least the Seales should see the men before they come on dry ground. When they are come so far in the Cave that they can feel ground, which they try with their pointed Staves, first one Man leapeth out from the Boat into the water, as deep as he can wade, having a club in his hand to sell the Kob with, which they call Kob-grass then leaps the second man after him, having a Candle in each hand, which he must hold over his head that they be not put out with the water, after them cometh the third man, that hath also a felling Club to strike with, when the Seals lying on dry ground, begin to see the Light and men, they will flee to Sea, wherefore the

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old ones rise themselves on their paws with their Jaws open directly against the man, specially if it be a He, for then he will not flee from the man, but the man must avoid him, and when he strikes at him he meeteth the blow with his jaws, snatching the **C**lub from the mans hands, and casting it on that side, where there is no body. Then comes the other man with his Club, and strikes him over the neck, but if it be a Shee, she is not so fierce, and fleeth from the man if she can. When they hit them right over the head, they fall down in a sound and then the men are presently ready so cut their throats. When they have done so with all the old, they come to the young ones that lye all still, far from the water, and never take notice of men nor light, till they come and kill them; when the slaughter is finish'd, they hale the dead Kobs to the Water side, and tye them fast to the Rope, wherewith those in the Boat without pull them to them. Last of all the men get out with the Boat that  
is



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is within, but if the waves be great, the said Boat and men are also haled out. In this manner they get sometimes many Seals, often half a hundred in one Cave, the old Kobs are as big as an Ox or Cow, and so fat, that one can get three Loads of Fat from them; they use their skins for Shooes, and eat the flesh of them: they melt the Fat into Train Oyle, and salt a part thereof to eat.

There are found several sorts of Whales under this Land, amongst which there cometh one sort, called Grind-Whale; Grind according to the explication of Mr. *Peter Clauson* signifieth all sort of grates or Trellices, either of Iron or Wood, and because this sort of Whale swimmeth side to side by one another, when they go on coupling, such a Flock of Whales is called a Whales Grind. These Grind-Whales are not great, the biggest being but five ells long, and the young ones an ell and a half, they come in great Flocks under the

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Land,

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Land, when it is dark or foggy weather, so that they cannot see it; which is therefore called Grind-weather. When the Inhabitants are out about their Fishing, and see a Flock of Whales, those that see them first call and make signs to the other Boats that are about them, who leaving their fishing, come presently together, and go to the Whales, to drive them in towards the Land; but when the Whales will turn back towards the Sea, they cry out and make the most noise they can in the Boat, throwing stones and what else they can find at them, till the Whales turn again, and then when God giveth his blessing, they can drive them where they please as if it were a Flock of Sheep or Cattle. When they come to Land they send a man or two to give notice every where, and this messenger must go speedily day and night, and is called Grind-message. Those then that get notice of it presently, kindle a brand on a certain place, that they on the next Island where the message

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is not come, may get timely notice of it, who can know by the place whence the Fire or Smoak ariseth, what it signifieth : whereupon there cometh speedily a great number of Folks together, some by Land and some by Water, having their Whale Spears with them. When they have then brought as many Boats together as they think needful, they drive the Whales into an Inlet, or Creek, where they know there are good Whale-banks, and flat sandy grounds, whereon they drive the Whales, with great crying, noise, and casting of Stones, driving them as fast as they can upon the Sands; then if it be necessary, the Boats divide themselves into two companies, the one lying below in the form of a half Moon, to meet the Whale if it would flee away during the slaughter, the other advancing into the midst of the Whale Flock, thrusting their Whale Spears into their bodies ; in the mean time some of the people lye in an ambush on the Land, till the Whales are come

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on ground, and wade to them as deep as they can, and then kill them chiefly with their Weapons, with such fury on both sides, that the water becometh as red as blood; whereby the Whale is also blinded, so that it cannot see to run away; it is a strange thing, to see that these strong creatures make no resistance, but only plunge as well as they can before the boats, and people, till death cometh upon them, and then they strike terribly about with their Tayles, so that they beat sometimes the boats to pieces, and the men come in danger, if they do not know how to have a care of them. Some of them get again loose from the Sands, and carry sometimes the boats a great way with them on their backs, over-turning them here and there and striking them full of water, yet those that are below drive them in again, but if they are not able to force them thereunto, the rest come to their help, & so make them return, though it happeneth also sometimes, that they will at last suffer.

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suffer themselves to be driven in no more, plunging and diving so much and a long way under the water, that they must let them go; the same happeneth also at Sea, when they see them first, and will drive them to Land, for then they plunge sometimes so much that they must give them over, whence one may conclude that this work doth only consist in a blessing of God.

When they have killed as many as they can get, which lasteth well a whole day or longer, they hale them on Land, and those that are killed at Sea float up the next day, and are also driven thither. When all the Whales are thus brought on dry ground, and are toll'd, first the Tithes are taken of them, then the Finding-Whale for him that saw them first; the rest being divided into two parts, the one whereof belongs to the people that took them, and the other part to the owner of the Land under which they are taken, whether it be th<sup>e</sup> Kings, some Noblemans, or be-

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longs to some Free-holders son ; sometimes the whole Flock of Whales cometh into the Inlets of it self in foggy weather, no body driving them, sometimes they come in with the Tide, in a dark night, running on the Sands, where they lye dry when it is low water, so that when folks come out in the morning they see sometimes the Sand covered with dead Whales; which happened also for few years since in *Tjerneviig*.

In antient time there came greater multitudes of Whales and oftner then in our days ; though it happened that in the year 1664, there were taken in two places, about a thousand. Wherefore the Lord, as also for his other benefits be blessed and praised.

As we have said before, these Whales have short heads, and little eyes, they have a black skin with a white stroke under the belly, and are pretty fat ; they have a palm thick of fat, the head is almost nothing but fat, they partly melt the fat

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fat of the whole to make Train Oyl, salting the rest with black salt, to make use of it as of Bacon. This sort of salt they prepare of sea weeds, which they dry and burn to ashes; wherewith they salt their fat, preserving it very well thereby, being hung in a dry place, it looketh black and as smoked Bacon, but within it is white as the other; he that knoweth it, is not, will not be able to discern it from Savines Bacon; another part they also make use of instead of fat or butter, which they use to put in their meat, as shall be spoken of in another place. They dry and eat the flesh when it is fresh, the same looking and smelling as Beef; and what they cannot straight consume they cut into long segments and hang it up to dry in the wind, consuming it afterwards in time, as other smoaked flesh. Forreigners sometimes pickle something of the tayl, which tasteth very like neats feet, wherefore the Inhabitants take these Whales to be, and call them Sea kine.

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Mr. *Peter Claufon* writeth in his Description of *Norway*, that these Whales are driven in by a Whale-Dog, whereof I have often enquired, but could never get any certain knowledge of it; yet I cannot abstain from informing the curious Reader, of what is at last come to my knowledge. It happened in the year 1664, when there came many Whales in *Skaale-ford*, about Harvest, as aforesaid, that when the greatest part of the Whales were killed, there appeared a Sea Monster swimming about the Whales, between them and the Land, that was in every manner like a Dog, as for those parts that were above water, it was of a grey colour, hairy, with long ears like an English rough Spaniel, this hath been told me by men worthy of credit, and the same of it grew common over the whole Country, *John Theodore de Bry* in his description of the West India Voyages, writeth that there is a sort of Sea Dogs found in the *Magellanick* Streights, that are hairy on their fore-  
parts



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parts to the middest of their body, with short ears, as one uses to cut those of rough Dogs, or like Lyons, their fore feet being like the hands of men, and their hinder parts like a Fish: They are great and terrible to look on, whence one may finally conclude that there are such Whale Dogs, though I cannot decide whether they be of the same sort with those that are in the West Indies; There are doubtless more Sea Monsters yet, then have been known hitherto.

Here is also taken another sort of Whales, which they call Doglings, and are usually found in one Haven of this Country, namely, that of *Qualboe* in *Suderoe*, and seldome in *Vaage* in the same Island, and that usually in Autumn, three, or four, or six almost every year, and if they fail one year there comes the next year twice as many; they are 7 or 8 els long, and very thick, being about 2 ells broad, where they are thickest. They are taken in a very strange manner;

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ner; for when the people perceive them without the Inlet, they row out to them with some Roaps in their Boats. If it be bad weather, so that they cannot come near them, they drive them into the Inlet, as they use to do with those called Grinds. But if it be calm weather, they row close to the Whale, that lyeth there still by the Boat, thinking it perhaps to be its Mate: In the mean time they pierce a hole in the fat of its eye lid, wherein they fasten the Rope; the piercing whereof hurteth it not, but only tickleth it, wherefore it suffereth the same willingly; when they have thus fastened the Rope, they row to a Sandy Bank, whither it suffereth it self easily to be drawn, and the rest follow after, till they are all gotten on the sand, and then in like manner they make the Rope fast to the other Whales, tying the other end fast to some stones on Land, and lastly row out to them with their Boats, piercing them with their Whale-Spears, till they lose their blood and dye; but then

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then the men must retire and have a care of themselves, for they beat then terribly about them.

The said *John Theodore de Bry* in his History of the West Indies relateth, that the Indians on the Coast of *Florida* take Whales in this manner; when any one sees the Whale on ground, they row to it with a Boar, having a strong Rope with them with two stakes on both ends; when the American cometh to the Whale, he climbs upon it, and strikes first the one stake into the Pipe through which it draweth breath and bloweth up water, driving also the other stake through the other hole; whereby the Whale is choaked at last, and when it is dead, there comes more people to help him to draw it on land. This manner seemeth strange, but ours in *Feroe* is no less wonderful. The flesh and the fat of these Doglings are not good to eat, for if one eateth thereof, it pierceth through the pores, so that ones clothes look yellow and smell of it, the Oyl thereof  
being

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being so subtile that it must be mighty strong and fast wood that can hold it. It is very remarkable that this Dogling Whale cometh usually no where in *Feroe*, but in *Suderoe*, and that specially in *Qualboes Inlet*, every year about *Michaelmas*.

Here is related a strange story about it, which can be accounted but for a Fable; They say, it happened once during the darkness of Paganism, when *Feroe* was first inhabited by men, that a Gyant undertook to possess himself of the Island of *Myggeness*, a Sorcerer dwelling on the land would hinder him, wherefore the man did often fight with the Sorcerer, and at last vanquished him; wherefore the Sorcerer made an agreement with him, that if he would not destroy him, but let him have his habitation in the Island, he would yearly procure him a sort of Whales and Fowl in the Land, which were not gotten in other places of *Feroe*; and that for him and his Successors as long as the world should last; though with this

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condition, that if any one mocked or derided his Whale, it should never come any more : which condition the man accepted, and, since that time there came yearly a particular sort of Whale under the Land ; as the Inhabitants relate and have by relation of their Predecessours, the said Whale had but one eye ; finally it happened that an indiscreet man, being weary of the labour he had every year by reason of that Whale, did contemn it, for having but one eye, wherefore it never came there since ; the Inhabitants believing it removed thence to *Qualboe* in *Suderoe*, they alone, and almost every year having them, though they have two eyes as other great Fishes. The Fowl where-with the Sorcerer did present *Myggyness*, is the fule described above : which is neither found any where in this Country except there ; this is sold for the price it cost. Though many things happened in those dark times amongst the Children of infidelity, both there and other places, that  
seem

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seem now in this our light, to be very disconsonant and incredible, as yet dayly many things are perpetrated by Witches, which the childten of light cannot apprehend, much less imitate them therein.

The Inhabitants receive also sometimes a considerable profit from the Whales that are pierced at Sea, which come sometimes floating hither to the Land.

Here are besides seen under the Land great living Whales, as the Roar and Witch-Whale, on which the Inhabitants dare not venture. The Roar is very great and long, and the Witch-Whale very dangerous; for it will play with Boats: sometimes it riseth from under the water under the Boat, so that it standeth fast on its back as upon a Rock, which often bringeth the people in great danger. But God and Nature have revealed them a strange secret means to drive away such dangerous Monsters, namely, *Castoreum*, which usually they carry in the head of their Boar, bearing

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ing a hole in the Wood, and putting *Castoreum* in it, which they stop afterwards with a peg; others have it inclosed in a piece of wood, whereunto they link their Fish lines, and carry it always with them in the Boat; and when the Witch-Whale comes under such a Boat, or that they cast that piece of wood upon it, it sinketh to the bottome as a Stone. This Whale must have a very good scent, and cannot suffer the smell of *Castoreum*, wherefore it retireth presently to the deep. It is believed here by old experience, that *Castoreum* hath this property, that if a man hath any about him and cometh in danger upon the water, he cannot save himself, but sinketh to the bottome, as a piece of Lead, and drowneth; for it hath been proved by experience, that a person that could swim well, perished at Sea having *Castoreum* about him; being sunk and drowned, whilest others that were in the Boat and could not swim, saved their lives; whereof the famous expert and learned Dr. *Thomas Bartalinus*

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*linus* writeth in his Centuries of Anatomical History, Cent. 2. Hist. 17.

The Inhabitants say also that if they have no *Castorum*, they carry with them Juniper wood, whereof they cut Chips and cast towards the Whale, whereby it also sinketh. It was a great while before I would believe this, till the Provincial Judge, a very prudent man, named *Jonas Poulson*, that is well inform'd in the proprieties of this Country assured it me to be true; I would nevertheless hardly believe it a long time, till I had found the natural cause of it, which is this: Since *Castoreum* that can drive down the Whale, hath the vertue to drive the dead Foetus out of its mothers Womb; by which vertue the Whale is also driven; and the Oyl of Juniper hath the same vertue as *Castoreum* to drive out the Foetus, it may also be that Juniper Wood, whereof the Oyl is prepared, may also drive the Whale; and there must be a great Antipathy between the Whale and such



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such things which by reason of its acute scent, it presently perceiveth, and is weakned in its nature, so that it must presently sink to the bottom, by which reason it followeth also, that all other Medicaments expelling the dead Fœtus, have also the vertue to drive down the whale, as are *Assa Fœtida*, *Myrrha*, *Galbanum*, *Oppoponax*, *Scammony*, *Brimstone*, *Cinnamon* and *Mace*, or these Herbs, *Rue*, *Sabina*, *Fœnum Gracum*, *Hollow Hearb*, *Felworth Matricary*, as also these Herbs which grow in *Ferros*, *Samphire*, *Mugworth*, *Tyme*, and others, though part of the Species aforesaid, be but the ingredients of those Medicaments. Experience must further teach what is hidden in nature, if it be so as is argued of this Species; and if *Castoreum* hath the propriety and vertue to depress a man down to the bottom of the Sea, so that he must drown, notwithstanding he can swim, it followeth also that the aforesaid Species have that propriety to the depression of a man. One doth besides often hear that when people come in danger,

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danger, sometimes the greatest part are easily saved, one or two perishing; some can neither be sav'd by others nor save themselves, as if it was so disposed by God, that they before others should infallibly dye such a death, and could not escape; 'as might beproved by example, if it were needful: who knows whether any of them had not about him some of the things aforesaid, which might easily and ordinarily happen with Mace and Cinnamon. Much is hidden in nature that is yet undiscovered, and in time will be brought to light.

For a conclusion, as in my time during my abode in *Feroe*, the said Sea-monster, namely, the Whale-dog was seen, so in the year 1670, there was seen at the West of *Feroe*, before *Qualboe plaine*, a Mair-maid close by the Land, during two hours and a half, by many men not only of *Qualboe*, but also of other places of *Suderoe*, she stood upright above the water, having long hair on her head spread on the water round about, holding a Fish in her

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her hand with the head downwards; it was also told me, that the same year the Fisher men of *Westmans haven* in *Stremoe* had seen a Mermaid at the North of *Feroe*, whether these Monsters do portend *Feroe* any evil hereafter, time will teach us, that consisting Whales in the providence of God, passing by what other Monsters have appeared in *Feroe* in the Figure of Boats, whereof we have mentioned something already.

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CHAP

## CHAP. IV.

*Of the Inhabitation of Feroe, and the Facts of the Inhabitants.*

**T**Hese Islands of [*Feroe* lying in the mid'st of the storming Sea, far distant from other Countreyes, have during a long time, whilest Navigation was not so much practised, as in these later times, been uninhabited; being only visited by the Fowles of Heaven, till the time of *Harold Pulchricomus*, first absolute King of Norway, when as we are taught by the Chronicle of *Snore Sturleson*, this land was first possessed by men, and inhabited in the year of our great Monarch Jesus Christ's Nativity 868. having  
been

been uninhabited from its creation during the time of 4835. years, and hath been tilled, till the date of this book, a little above 800 years. The cause of its inhabitation being this; It happened that *Harold Haldanson Pulchricornus*, principal Nefs or Promontory, King in *Norway*, beginning to reduce the Kingdom under him, made War upon the Inhabitants upward of 10 years, from the year of Christ 858 to 868, and having during that time put to death a part of those little Kings and Princes, reduced a part of them under himself, driven another part out of the Land, and the last year, some Kings and principal men having made alliance to resist him, and raised a great Army, King *Harold* destroyed their Forces; after which time he found no more resistance in *Norway*, and then saith the History, namely, the *Chronicles of Norway* page. 49, many desert Lands were inhabited, which the men of *Norway* had begun to frequent before, *Fempeland*, *Island*, *Grkeney*, *Hotland*, and *Feroe* were inhabited; for many rich and opulent men

men fled from the Wars of *Norway*, because of *Harolds* power, and many other able men yielded to *Harold*, and planted the Land with him ; by which History it is also in some manner intimated, that *Feroe* was known to the people of *Norway*, and frequented by them ; but then perfectly peopled and Inhabited ; though there be a great uncertainty in Histories written in such obscure times, for Mr. *Peter Clanson* in his Description of *Norway*, pag. 154. teacheth that in the sixth year of King *Harolds* Reign, a Pirate called *Madoder*, sailed from *Norway* intending for *Feroe*, but was driven by the Tempest under *Island*, which was then quite desert, and was peopled since by King *Harold Pulchricomus's* invitation and command, whence it appears that *Feroe* was inhabited before *Island* ; But the Author seems to set a general certain time for an uncertain. If those Inhabitants of *Feroe* had been as diligent to leave their Successors some narration from the beginning, as those of *Island*,

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one might now have had better information, and it may be also they have not neglected it since there came no lesser men to *Feroe* then to *Island*, but doubtless the Pirates have destroyed them. It being certain that other documents which were kept in the publick Chest of the Country, were within these 100 years rob'd and carried away by such men.

The first that settled himself in *Feroe* was, they say, called *Grimar Camban*, which happened before those that fled from *Norway* came thither, and wholly peopled the Land.

This *Grimar Camban* was doubtless a Pirate or Sea Robber, Piracy being in those days honourable. *Hetland* and *Orkeny* being then but the habitations of Sea-Robbers, and it being doubtless even so of *Feroe*; but in King *Palabricomius* his time, in the 10 year of his Reign, many considerable men, with their Wives and Children, Goods and Moveables, took their habitation in *Feroe*, which was before discovered to them by *Grimar Camban*, who ha-  
K ving

ving first found the Land, gave it also its name and called it *Feroe*; the History mentioning, that *Fero's* Name was known in *Norway*, before they fled thither, and possessed it. There are several opinions concerning the derivation of this word *Feroe*; some think that the land hath that name from Sheep (called in Danish *Faar*) because of the multitude of Sheep that is bred there, which is an incongruous opinion; *Grimar Camban* having found no Sheep there at his arrival, neither hath it received its name since there have been Sheep planted there; for before the principal Colony of people and Cattel went over thither, the Land had already its name. Besides which, *Faar* is a Danish word, which is called in the old *Norway* Tongue, *Saud*, and in that of *Feroe*, *Soid*; others would deny their names from *Feet* or *Feathers*, which is also contrary to reason; for they little thought then of *Feathers*, and knew nothing of their use in commerce. Their Merchandise being for the most

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part

part Wool, as appears by the History of *Trunder* of *Gore* in the 256 page of the Chronicle of *Norway*; who lived in *Feroe* 150 years after it was first inhabited, for he said to his Brothers Sons *Sigurd* and *Toerd* the Sons of *Torlack*; there is a great difference in the age of a man, when I was young I did not lye on a Bench when it was good weather, as you doe; now the Ships lye on ground and rot under the hills, and the whole house is full of Wool, but none of you will carry it to the Market; if I had some years of my age back, things should not go so. *Torloft* of *Diemen* is now a better Husband then you. *Sigurd* grew angry, started up and made himself ready, with his company of 12 men and sailed out with *Tarloff*, and they came late at night to *Norway*; hereby it appeareth first, only they have endeavoured to make mony of their wool. But secondly, that they have had their Trade in *Norway*, where Feathers were not in price; they having themselves Fowl enough on the

North Coast of the Land, and therefore there was no thoughts of Feathers, to give the Country a name from thence, in the beginning; and so much the less because neither they themselves now, nor antiently ever used Beds filled with Feathers. Some will derive it from *Far*, it being a Land that lyeth far from *Norway*, and therefore should be called *Feroe*; which is also doubtful, *Island* and *Greenland* lying yet at a further distance, and therefore ought with more reason to bear that name.

I must add my opinion concerning the Etymology of that name, and methinks the land may have taken its name from the Word to *Fare*, which is the same in the ancient Language of *Feroe*, as *Ferrie* in English, the same being also us'd in our old Danish; for places in *Denmark*, where one crosseth from one shoar to the other in Boats or Ferries, are called *Ferry* places, from ancient time to this present; and *Feroe* consisting of many Islands, where one not only must cross

cross with Boats and Ferries, called in that Tongue *Fevinger*, from one Land to another, but one can also with such Boats go along between the Islands; it seems probable that this qualification of the land may have given *Grimar Camban* occasion at his arrival to call these Islands *Feroier*, as they are called to this day in the language of *Feroe*, I leave herein nevertheless every one to his own opinion; but the Islands being many, they ought to be called the *Feroes*, as they are *Feroier* by the Inhabitants, and in Latine *Feroe*, as the *Orcades*, *Canaries*, and other Provinces that consist of many Islands.

Many principal men of *Norway*, as abovesaid, having transplanted themselves and their whole Families into *Feroe*, they divided the Islands amongst themselves, every Chieftain appropriating to himself his Island, or more according to opportunity, where they afterwards subdivided the Land to be possesst and till'd by their Servants, in the manner and places as

it is found to this day, most of the Chiefs having made the Country their properties and inheritance, not only those places where they liv'd themselves, but also the other; so that the least part remained to their Servants, whence it comes that *Trundoff Jote* in the 270 page of the Chronicle of Norway, calls the Inhabitants of the East, and North Islands, his Tenants, when he gave Tribute for himself and them to *Charles the Myrské or Tender*, sent thither by King *Oluff the Holy*, whence many old Folks can yet relate that a part of their predecessors were very rich in Lands, so that they have posselt above the half part of *Suderoe*, this that great Village, and the other, many Enclosures; but now there is nothing of such glorious riches to be seen, for some of them having been a cruel people, did forfeit their possessions to the King, by committing Murthers and other misdeeds, as one might prove by example, almost within the remembrance of man: some in the Popish times forfeited their estates

to the Bishops for eating of flesh, as many can yet relate; for the Bishops forbade their hearers to eat flesh in Lent, and they being used therunto and desirous to eat it, as a meat that was plentiful in the Country, could not observe such interdictions, wherefore those that were discovered were forced to give their Estates as a Mulet, except they would fall under Excommunication; some also gave away their possessions willingly, in that time of superstition, for the saving of their souls, to Bishops Sees, and Churches; and those Bishops being removed at the time of the Reformation; all such goods came under the Crown; so that now the King is Proprietor of most part of the Country. What Lands the owners did keep, have since been divided by their heirs in so many small parcels, that they cannot live thereof; so that it seems, those that were in the beginning the richest and most powerful, are now grown the poorest and most indigent of the Country; for the In-

habitants born to Land, as they call them, or freeholders, are the poorest people ; those that possess the Kings Lands being the principallest and richest men. Here are nevertheless found some noble mens Lands, as the *Benckestockers*, the *Resencranthel*, and the Lady *Adeluzies*, whether they are come to them by inheritance of these Chiefetaines, or they have purchased them is uncertain. Here are also certain Lands called *Rytter's* Lands that were purchased here in the Country by one *Mathias Rytter*. It seems nevertheless, that some of the Nobles Lands are possessions bought of others, there being some that reckon themselves born heirs thereunto. The said chiefs of the Land enjoy'd the Government of *Feroe* till they were reduced by the Kings of *Norway* : There is nothing found in History of their orderly succession ; the first that is read of being *Trund* of *Gote*, who was an old Chiefetaine during the Reign of some Kings, ruling over the North and Eastern Islands. Those  
that



that were Rulers with him were *Bresle* and *Beine*, two Brothers, and Kinsmen of *Trund*, that governed other Islands.

It is possible they may have been the first Chiefs that have both taken the Land in possession and governed it, or else their next successors; since they liv'd in *Harald Greybeards* time; for they liv'd then long in the Land, as some do yet. But the aforesaid *Trund*, being an infamous bad and deceitful man, caused his Cousins and Fellow Rulers, *Breasle* and *Berne* to be treacherously kill'd, that he alone might have the Supreme Government. In the mean time he took to himself their Sons *Sigismund*, *Breasle's* Son, and *Torgild*, *Berne's* Son, under pretence of breeding them up, but sold them afterwards privately as two Slaves out of the Country, (of whose remarkable History we will hereafter make further mention) and so he governed the Country alone, till the time of King *Oluff Tryggesson*. That *Sigismund*, *Breasles* Son, came again

to *Feroe*, to revenge his Fathers death, and killed *Trund* of *Gote*, remaining so only Chieftain over *Feroe* a long time, till he was murdered by *Turgine Ilde* and his Sons in *Suderoe*; after which the Son of *Trund* of *Gote* ruled over the Land, being also called *Trund*, like unto his Father in name and deeds, though he ruled but over the North and East Islands; *Leiff Asserfon* being Chieftain over all the Southern, lived in King *Oluff Haraldson*, the Holy's time; they also having then a Provincial Judge, called *Gilke*, see the Chronicle of *Norway*, p. 269. It is not known who succeeded them afterwards; though the Country hath a long time after had its own Governours. Though the Inhabitants have not been very powerful to resist the mighty absolute King of *Norway*, they kept nevertheless their liberties under these their chieftains, by reason of the great division and civil war between the Sons of *Harald Pulchrycomus*, and their Successors, specially between the Sons of *Erick*

*Softear*,

*Softear*, and *Hagan Jarle* the good, that reduc'd the whole Kingdom of *Norway* to his obedience, till King *Oluff Harald* Son the Holy's time, who took care not only to amplify the Kingdom of Christ, but also his own; wherefore he undertook to reduce the *Feroes* under his obedience; but he durst not venture to do it by force, fearing it may be the courage of the Inhabitants, as also the dangerous access of the places: wherefore he endeavoured to do it by good deeds, and made many friends in *Feroe*, whereby they gave themselves under his power. But putting afterwards burthens upon them, whereunto they were not accustomed, they fell off from him presently again, wherefore the King sent a message to *Feroe*, that the best men of the Land should come to him in *Norway*; *Gille* the Provincial Judge, *Lieffe Asserson*, *Torrulff* of great *Diemen*, and many other Countrymens Sons made themselves ready to go into *Norway*, but that cunning Fox *Trund* of *Gese* pretended sickness,

ness, and went not with them. When all these came to the King, they were obliged to take their oath they would remain his subjects, and promised they would send him a Tribute, and that the Folks of the Land should be his Subjects. And the King made them gifts and presents, and dismissed them bountifully; which the courteous Reader can find more largely expressed in the Chronicle of *Norway*, pag. 246, 247, 248, &c. But what loyalty the Inhabitants intended to have, for King *Oluff* appeared in time presently afterwards, see the Chronicle of *Norway*, pag. 249. for when the King sent a Ship to *Feroe* to fetch his Tribute, the Ship was lost; so that he could never come certainly to know what was become of the Ship or men. But having the next year had some relation that they were lost at Sea, he sent again another Ship with men, but it happened to them in the like manner, and there were many opinions what might be become of the Kings Ships, for in the Chronicle of *Norway*,  
pag.

pag. 268. King *Oluff* keeping often his Court with his Chiefs in *Sundmor*, gave out that he would send to fetch from *Feroe* the Tribute which they had promised him, complaining for the men he had lost on that Voyage, and named out some men, that should Sail thither ; but they said all nay, and refused to undertake the voyage.

Then rose up a great man well armed, having a red Coat on, a Helmet on his Head, his Loins girt with a Sword and a great Halbert in his hand saying, you have a good King, but your selves are cowardly men, that you dare refuse the voyage which he commands you, having received so much honour and benefit of him. I have not hitherto been the Kings Servant, neither hath he been a gracious Lord unto me, but I will now proffer my self to go to *Feroe*, if there be no other remedy. The King asked who he was, and what was his name, that answered him so undauntedly ? for he knew him not ; The man answered, my name is not considerable, though I think

think you have heard it named before; I am called *Charles the Tender*. The King answered, it is true, *Charles*, that I have heard thy name before, and a time hath been, that if we had met, thou shouldst not have carried the news of it abroad; but I will pardon thee altogether, since thou wilt undertake this voyage for me, and thou shalt be my guest to day, that we may speak further about it.

This *Charles* (see the Chronicle of *Norway* pag. 269) had been a cruell Robber by Sea and Land, and the King had often sent out his men to kill him, but he escaped always; he was of a great Family, and very courageous, valiant, and expert in all things: he made himself ready for his Voyage to *Feroe*, and had about 20 men with him; he got a good wind, and when he came to *Feroe* he arrived at *Thors haven* in *Stremoe*, and let summon all the people to a Court. There came *Trund* of *Gote* with many Folks, as also *Leiff Aferfon*, and *Gille* the Provincial Judge, the Kings sworn  
men

men, with many people. When they had pitched their Tents, they came to *Charles* and embraced him; *Charles* saluted them from the King, and expounded then his friendly commands, to raise and pay in the Tribute, shewing them a token from the King; they promised to promote his errand amongst the people, and to give him their best assistance. Then came *Trund* of *Gote* (that base Traitor) and Saluted *Charles*, inviting him to a winters meal; *Charles* excus'd himself, because he had taken his lodgings by *Leiff Aferfon*, but he desired that *Trund* would gather the Tribute of the East and Northern Islands; *Trund* promised he would do so. In the winter *Leiff* raised the Tribute of the South Islands of *Feroe*. The next Spring *Trund* grew very sick, and amongst other diseases was much troubled with pain in his eyes; he came nevertheless to the Assembly, as he was wont, and incamped under a black Tent; and when *Leiff* and *Charles* came to him to receive what  
Tri-

Tribute he had gathered ; he could not come out to them by reason of the weakness of his sight, wherefore *Leiff* went into him in his black Tent, and *Trund* gave him a bag with mony, which he carried out to *Charles*, and cast the mony in his Shield, stirring them about ; and *Leiff* ask'd *Charles* what he thought of it? who answered, I believe that all the false mony that could be found in the Northern Islands is come hither. *Trund* heard this, and asked *Leiff* if it was not good Silver ? *Leiff* said it was false mony, *Trund* put the fault upon his Servant that had gathered the Tribute, whilest he was himself sick. *Leiff* went in and took another purse of mony from him for *Charles*, and when they viewed them they were neither so good that *Leiff* would receive them for the Kings Tribute. *Trund's* Cousin *Gante* the Red, arose on the Bench whereon he laid, and said, it is an old Proverb, The older a man grows the worse he is. It is now so with thee *Trund*, that sufferest  
*Charles*



*Charles the Tender* to search in thy mony so often this day. *Trund* sprung up and was angry at *Gaute's* words, and bad *Leiff* come in and take another bag, saying, my own Tenants have brought me this, though I can see little, yet the Shirt is nearer then the Doublet; and he desired *Leiff* to go out to *Charles* and weigh the mony for him, for he could not be present himself. *Leiff* and *Charles* went out into the Fields, and all their Folks were in arms, as if they had gone to a war. *Charles* took his Helmet from his head, and cast the mony in it, and they found 'twas good Silver, but as they were sitting, they saw a man coming to them that had a Pole Ax in his hand, this was *Gaute* the Red; he stuck his Pole Ax in the ground, and said, have a care thou Tender *Charles* thou dost not get a mischief to day of my Pole Ax; there came at the very same time a man running, calling to *Leiff Aserson*, and desiring him to come straight ways to *Gille* the Provincial Judges Tent; for there  
had

had rushed in *Singurt Tolakson*, *Trunds* Kinsman, and had deadly wounded one of the Judges men ; *Lieff* went presently thither and all his folks with him, and *Charles* remained sitting with his people standing round about him. Then came *Gaute* the Red and *Thoer* the Short, and *Gaute* struck over a mans Shoulder and hit *Charles* on the head, though it hurted him not much ; but *Thoer* struck presently with the Pole Ax that stood in the ground, so that the Ax struck in his Brains ; and there came many people out of *Trunds* Tent. *Trund* shewed as if this action had much displeased him, and paid the mulct for his Cozen ; but *Leiff* and *Gille* banished *Singurt* for the Judges man whom he had killed, and *Gaute* and *Thoer* for *Charles*, whose men return'd to King *Oluff*, and told him the news. The King grew very angry, and protested he would revenge it, but he was hindered of it by the wars which were made against him ; and there were great disputes between *Trund* and  
*Leiff*

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*Leiff* ever since that day. Thus far *Snow Sturleson*. Thus *Charles the Tender* got to know what men were those of *Feroe*, whereby they shewed sufficiently what was become of the two other Ships, though it may be also they perished. King *Oluff Haroldson* the Holy, having thus been hindered by the defection of his Subjects, and the oppression of *Canulus* the Great, King of *Denmark*, that took the Kingdom from him, those of *Feroe* were for a time their own Masters, not only under King *Cannius* the Great, that had more weighty affairs to think on, but also under King *Magnus* the Son of *Oluff* the Holy that was disturb'd with wars in *Denmark* against King *Swenoe Estredson*, till the day of his death, as also during the time of King *Harold Redhair*, who during his Reign was troubled with foreign wars till he was discomfited in *England*. His son King *Kyrr* lived in quiet, and was contented with what he had ; but his son King *Magnus Barefoot* sought much  
after

forreign Countreys, and thereby lost his Life in *Ireland*. It seems also that he did not then forget *Feroe*, though History maketh no mention of it, and *Feroe* having not been reduced by him, because he made many forreign wars, and reigned but ten years: it seems it was put under the Crown of *Norway* in King *Sigurd* the *Hierosolomite's* time, or in the Century of years 1100. since, in this Century there were not only Bishops constituted in *Feroe*, but districts men, that had the power of these Chieftains; For it is related in the Chronicle of *N way p ag. 500.* that when *Erling Shack*, with his Son King *Magnus Erlingson*, who ruled 30 years after King *Sigurd* the *Hierosolomite's* death, in the year of Christs Nativity 1163. did endeavour to destroy all the Kings line Male, *Snerre Sigurdson*, who was the Grand child of *Harold Gilde*, King *Sigurd* the *Hierosolomites* Brother, being then but 5 year old, went over with his Mother *Gomild*, and his Father in Law *Unas*, to  
Bishop

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Bishop Roar in *Feroe*, who was his Father in Laws Brother, and stayed there till he should be ordained Priest. But hearing then of his Mother, that he was the Son of King *Sigurd Haroldson*, he said he would not change the Kingdom of *Norway* for a Priests living in *Feroe*, and therewith threw aside his Gown and went to *Norway* to take in the Hereditary Kingdome of his Fore-fathers. After this King *Suerre* a man of *Feroe* called *Erling* raised up himself, giving out that he was this King *Suerre's* Son, and went to *Norway* on the Ship of *Hiner* a districts man, whereof see further the Chron. of *Norway* in the 589 page.

From which example it appeareth plainly, that not only Bishops, but also districts men that should take care of the Kings affairs, and gather his contributions, were constituted in *Feroe* by the Kings of *Norway*; and therefore *Feroe* hath since that time been subject to the Kings of *Norway* with contributions and all other duties, but it cannot be known in what year

214 *Of the Facts of the*

year this begun, neither is it much worth enquiring after. For as this Bishop *Raar* is not found in the description of *Norway* amongst the Bishops of *Feroe*, in the Catalogue, and the Historian hath neither mentioned that this Bishop was the first, nor when or by whom he was established, so the Author hath neither cared for, when *Feroe* was laid under the Crown of *Norway*, as a thing which did not properly belong to the scope of his Treatise. *Feroe* having ever since the time mentioned been a Province subject to the Kingdom of *Norway*, it hath not only happened, that the principal men thereof, as Members of that Kingdom, have been made use of in businesses of great importance, as we read in the Chronicle of *Norway*, pag 635. that in King *Hagen Hagensons* time, who was King *Suerres* Grandchild, *Swerke* Bishop of *Feroe* was with others in the Assembly of the States in the year of Christ 1223. when King *Hagen Hagenson* was by all the States sworn and judged

ged to be the true Heir of the Kingdom of *Norway*; but they have also as faithful subjects received Justice from the Kings of *Norway* in doubtful causes, as appeareth by a particular Law, called *Soide-Breffvet*, or an ordinance about Sheep, declaring how one must deal therewith, that the one may not wrong the other.

There is a great error in the date thereof, mentioning it to be given at *Opstoe*, in the year of Christ 1040. which time is but a short while after *Charles the Tender* was kill'd in *Feroe*, whereas it hath been proved that *Feroe* was not then under the Kings of *Norway*. And this error is not only proved hereby, but also by these arguments. First, it is mentioned in the Sheep Ordinance, that it was *Hagen* Duke of *Norway*, King *Magnus* the Crowned Son that gave it out; and there is found no King *Magnus* before then, till the time of King *Magnus Oluffson*. The first King *Magnus* that was Crowned, was King *Magnus Erlingson*, who reigned in the year  
of

of Christ 1164. and had one Son called *Hagen*, neither did any of his Children rule in *Norway*, being himself kill'd by *Suerre*, and all his Progeny driven out and destroyed. Secondly, there is named in the Sheep-Ordinance, Bishop *Erlander*, who in the Catalogue of the Bishops of *Feroe*, is the third after *Suerquire*, of whom is said above, that he was in the year 1223. in the general Assembly of the States, whence it plainly appeareth, that there is a great errour in the time it was given out.

But that we may come to some certainty about the date of this Sheep-Ordinance, we find in History that King *Magnus Hagenson Lagabetter*, who Reigned over *Norway* in the year 1263. had two Sons, *Erick* and *Hagen*; *Erick* became King after his Father, and was called *Erick Priest-hater*, who reigned 19 years, and died in the year 1299. In this King *Erick*'s 19 years reign, his Brother *Hagen* was as a Duke in *Norway*, though History doth not speak plainly of it ; yet



yet it can be easily concluded by the circumstances ; for antiently, since the time of *Haroldus Pulchricornus*, the Kings of *Norway's* Sons were called Graves or Earls ; but *Hagen Hagen-son*, the Father of King *Magnus* the Crowned,, brought first the Title of Duke over into *Norway* ; making his Queen's Father, who was before an Earl or Count, to be a Duke.. After which the Title of Duke was ever given to the Kings Sons ; whence it appeareth that this Sheep Ordinance was given out in the 19 year of that Duke, when his Brother *Erick* dyed, and he became King ; that is, in the year 1299.

The circumstances of History does much confirm this opinion in other manner, for as Duke *Hagen* calls himself, for Honors sake, the son of King *Magnus* the Crowned, so there are none of the former Kings so remarkable by their Coronation as this King *Magnus*, who was Crowned during his Fathers Life, without any contradiction, but rather with the desire of

all; which never happened before : for which reason it may be, he was called King *Magnus* the Crowned. This King *Magnus* bettered the Law, wherefore he was called Law-betterer. He writ also a particular law for those of *Island*, as also the Ordinance of Christianity, which was sent over to those of *Feroe* ; whereupon it seems they found something to complain of, as appeareth by the Proeme to the Sheep-Ordinance, of which it seems those of *Feroe* took then occasion to desire of his Son that particular ordinance concerning Sheep ; much misdemeanour being used therein, which had in that long space crept amongst the commonalty ; of which law we will further speak in the sixth Chapter, when we treat of their Policy.

This ordinance concerning Sheep was confirmed by *Christian* the IV. King of *Denmark*, of happy Memory, and Printed upon the humble desires of the Inhabitants of *Feroe*, though this fault was left uncorrected; but this must be imputed to the simple negligence

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negligence of the Inhabitants, who have had a Copy of that Law, kept by them during so long time, the original having been robb'd away.

As they have received Laws and particular ordinances from the Kings of *Norway*, so they have from time to time sworn Allegiance to the said Kings; for one readeth in the Chronicle of *Norway*, pag. 707. that in the year of Christ 1240. the Inhabitants of *Norway*. *Orkeny*, *Hetland*, *Feroe*, and *Island* swore Allegiance and Fidelity to young King *Hagen Hagen-son*, which custome may well have been followed as well in regard of the succeeding Kings of *Norway*, as of those of *Denmark*; though nothing of it be noted in the Annals. The same duty being also performed in our days for in the year 1649. the high and mighty Prince *Frederick the Third*, King of *Denmark*, *Norway*, of the *Gothes* and *Vandalls*, now Deceased, sent to *Island* and *Feroe*, the Right Honourable Lord *Henry Bialk*, Lord of *Elling-Guard*, Knight, Governour

of *Island*, his Majesties *Rix Admiral*, President in the Council of Admiralty, and Assessor in that of State, with *Gabriel Ackeloye Knudson*, Secretary, to take the Oath of Allegiance to his Majesty of all the Inhabitants; which was done by the Inhabitants of *Feroe*, with what Solemnity that Country could afford, in *Thors-Haven*, the third of *August* in the year aforesaid, as *Jens Lauritsen* describes in his *Norrigia Illustrata*.

In the year 1662. the States of *Denmark* having chosen his said Majesty, King *Frederick* the third and his Successors, to be Sovereign Hereditary Lord of *Denmark* and *Norway*, arrived the second time the 14 of *August*, his aforesaid Excellency, the Lord *Rix Admiral Henry Bialke*, to take of the inhabitants of *Feroe* the Oath of their Hereditary Allegiance to his Majesty (whose Hereditary Throne the King of Kings establish for ever, and continue his seed till the end of the World) which they presently with greatest devotion performed.

When

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When it pleased the great Lord of Heaven to call the said high and mighty Prince *Frederick* the third, first Sovereign Hereditary Lord and King of *Denmark* and *Norway*, from this Temporary, to his Eternal and Heavenly Kingdom, in the year 1670. the 9. of *Feb.* and his beloved Son, The great and Mighty Hereditary Prince *Christian* the Fifth, sat on his late Fathers Royal Throne, to be Sovereign King over *Denmark* and *Norway*, and the Subjects and States of *Denmark* had sworn Loyal Fidelity and Obedience to his Majesties absolute Government; his Majesty the same year, the 23. of *April*, graciously dispatch't his Commissary the Honourable *Jens Rodsteen*, Hereditary Lord of *Leer Beck*, his Majesties Vice Admiral and Assessor in the Council of Admiralty, to *Island* and *Feroe*, with full power in the name of his Majesty to take the Oath of the subjects and Inhabitants thereof, where the said Commissary *Jens Rodsteen* arrived from *Island*, and put into *Thors haven* in *Feroe*, on *Tuesday* the 16, of *August*, and on

L 3

*Friday,*

*Friday* the 19. of the same moneth, all the Deputies or Inhabitants of *Feroe* themselves were gathered together, and after the Service of God was performed, took their ready and submissive Oath, first together in a body, and afterwards every one particularly under his Hand and Seal, according to every ones State and quality.

Neither must we here omit, (to his Royal Majesty, our most Gracious Hereditary Lord and King, King *Christian* the Fifth's Immortal Praise and Clory, and to the subjects of the Land, both that now live and will hereafter succeed, their admonition and remembrance to keep exactly the Oath they have taken in all its points and clauses, not out of compulsion and fear, but by an humble, free, and loving devotion till Death) that his Majesty was graciously pleased to prevent the Inhabitants, in giving them notice by his Patent, that whatsoever either the States or any private man for himself, had to petition and sollicite his Majesty for; they or he should

should deliver it to his Royal Commissary, and he receive it to carry unto his Majesty with a most gracious assurance, that his Royal Majesty with a particular care and favour would be concern'd in what could be judged beneficial to them; according to the time and occasion.

The wise King *Solomon* in the 19. chap. 12. verse, of the book of *Proverbs* compareth admirably such Royal grace to the Dew that falleth on Grass, for as Dew viviñeth withered and down-fallen Grass, so that it riseth again and groweth bravely up; so hath this, his Royal Majesties Grace, reviv'd the hearts of the Inhabitants of *Feroe*, which were almost fainting away for one cause or another; and therefore the Subjects, both Ecclesiastical and Temporal, delivered the said Royal Commissary several Petitions concerning some of their grievances, wherewith the said Commissary on *Sunday* the 21 of *August* after the Service of God, departed from *Feroe* for *Denmark*.

Thereupon in the year 1672. three deputies were ſent over with full power, humbly to repreſent the Lands neceſſities; and his Maſteſty was graciouſly pleaſed to give the Inhabitants a very profitable Ordinance, to prevent and take away all damage and ruine from the Land.

Whileſt the Inhabitants of *Feroe* were under the ſubjection of the Kings of *Norway* and *Denmark*, or before that time, one doth not find much that any have been famous for their valiant actions, (though they have been a hard nation from the beginning) except two; namely *Sigismund Bretteſon*, and *Magnus Heirſon*, whoſe Hiſtories excepted, the one out of *Snore Sturleſon*, and Mr. *Peter Clauſon*'s Writings; the other out of *Jens Lawritſon*'s *Norrigia illuſtrata*, and a credible Manuſcript of *Feroe*, are for the Readers ſake worthy to be here inſerted. After *Trund of Gore*, of whom we have made mention before, had treacherouſly let murder his fellow Governours of *Feroe*, and his Kinſmen



Kinsmen, *Breste* and *Beine*, selling their Sons *Sigismund Bresteson*, and *Forgill Beinson*, privately out of the Country to perpetual Slavery; it happened that he that bought them was by storm and bad weather, set from his course with his Ship, to the East of *Norway*; there ran the two boyes away from him, and got up into the Country: now there had been in the Country some time before, a young man, whose name was *Torkild*, that was an excellent Huntsman and Shooter, and lay usually out on Snow and Ice in the night, seeking to kill Wild Beasts, caring neither for cold nor frost, whence he got the name of *Torkild* endure Frost: he fell in love with a considerable man's daughter, called *Ingeborrig*, whose Parents refusing to give her unto him, he took her in the Wild Woods, but her Father, Brothers, and Kinsmen sought her out, and took her back again. *Torkild* came to her the second time, and she went away with him; but considering that he could not be in

quiet for her kindred on that side of *Dorfields*, he went therefore over the Mountain and settled his habitation close at the North of it, in a great Wilderness and savage Forrest, where nobody came through, there being a great way from thence to Towns where people lived, and his Servants went into the district of *Trundheim* to sell skins and hides of wild beasts, buying therewith what he had need of : and he lived there many years, having changed his name.

*Sigismund Bresteson* and *Torgild Beinson* being fled from their Master, as aforesaid, went up into the Country intending to go into the North of the District of *Trundheim* ; but when they came on *Dorfields* they lost their way, and wandered some days, till at last they came down to the place where *Torkild Endure Frost* liv'd, and went in. His Wife received them well, giving them meat, and desired them to tarry there the night over. When *Torkild* came home from the Woods, she went to meet him, and told

told him there were come to them two beautiful Boyes, desiring him that he would do them no harm : he grew angry, because he had forbidden her to receive any body in the house, or shew any one the way from thence, saying, we shall doubtless be found out and taken at last, losing our lives for such thy foolish humanity. He was nevertheless perswaded, and received friendly the two Children, entertaining them some years, and loving them dearly ; he taught them to Shoot, to Fence, and Swim, and all other exercises, specially those that are serviceable in war ; and *Sigismund* surpassed always his Cozen in all things. When they were at last grown to mens stature, he forbad them going any time in the Forrest that lay North of the house, and they wondered wherefore he did so ; once as *Torkild* was gone on Shooting, *Sigismund* took an Ax in his hand and went with his Cozen into the Forrest at North, where they presently perceived a terrible great Bear that came  
right

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righte

right against them : *Torgild* ran away, but *Sigismund* retired behind a Tree, and when the Bear came up to him, he struck at him with his Ax and cleft his head. Afterwards they took the Bear and raised him with props against the Tree, and so returned home, presently came their Foster-father towards them, coming with his Bow and Arrows to seek them out, for he was afraid the Bears would have hurt them. He was very glad when he found them, and they incited him to go with them against the Bear, though they told him not that it was dead. *Torkild* shot an arrow into the Bear, which not falling, he wondered very much at it, and being ready to shoot again, *Sigismund* began to laugh, and said it was no wonder, he was so afraid of Bears when they lived, since he feared this now being dead:

*Torkild* rejoiced and perceived well what man *Sigismund* would be ; therefore he sent him to *Hagen Lade Jave* the Rich or Good, who was Earl of the District of *Trund heim*, ruling then  
over

over all *Norway*, and he came in great favour with Count *Hagen* procuring peace for *Torkild* from *Hagen*, and all the Kinsmen of *Ingeborig*. Afterwards *Sigismund* Married the Daughter of *Torkild* called *Thone*. He was with Count *Hagen* and *Erick* in the Battle of *Jornsviking*, which the Champions and Chieftains of *Julin*, and other *Danish* Lords gave them; and it is writien, that *Sigismund Bresteson* cut off with a back blow, both hands in the joynts, of *Boedigree*, who presently put the stumps in two Chests of his, and cast himself therewith cover-board. *Sigismund* was afterwards converted to the Christian Religion by King *Oluff Tryggesson*, and by his command went to *Feroe*, and caused all the Folks of *Hetland* and *Feroe* to be Baptized, as also those that were not yet Christned in *Orekney*. *Sigismund* was a great while on that voyage, and revenged the death of his Father by killing *Trund* of *Gote*: here is sung in *Feroe* an old Song of the actions of *Sigismund*, wherein it is said,  
that

that *Sigismund* found much difficulty, and was in great danger ere he could take Land in *Feroe*; For *Trund* of *Gote*, by Sorcery and Witchcraft had raised great Storms against him. King *Oluff Tryggesson* gave *Sigismund* all *Feroe* to rule over; but after his death it came again under the Son of *Trund* of *Gote*, that was also called *Trund*, whereof is made mention before in the History of St. *Oluff*.

*Sigismund Brestesen* sailed back to King *Oluff* to *Trundheim*, after he had caused all these people to be Baptized, and practiced all exercises with the King; for *Oluff Tryggesson* was very expert in Swimming and Shooting, either with a Bow or Hand-dart; he could run about on the brinks of a Ship, he Fenced equally well with both hands, and could play with three hand-shears at once (they were short Weapons to dart with) so that there were always two in the air, he could cast two darts at once, and could climb upon a hill before any other, none being able to follow the  
King



King so near as *Sigismund Bresteson*. See the Chronicle of *Norway*, pag. 166. and 167.

It happened as *Sigismund* would return again to *Feroe* and spoke with the King, that he had a thick Gold Ring on his Finger, which Count *Hagen* had given him; the King would try how much *Sigismund* loved the Earle, and therefore desired the Ring of him, but *Sigismund* said that he would not give it him for Count *Hagens* sake. The King grew angry at it, and prophesied him, that this Ring would be the cause of his death; *Sigismund* was afterwards murdered in *Feroe* in *Sandviigge*, in the Island of *Suderoe*, by *Torgim Ilde* and his Sons, for that Rings-sake, *Sigismund* being then weary and weakned by Swimming, for he had then swum about a League over an arm of the Sea. Thus far Mr. *Peter Clauson*, and *Snore Sturleson*.

This *Sigismund* must have been a very strong man, for those of *Feroe* say, that he swam over from *Skuoë* to *Suderoe*, as far as *Porckeroe*, which is  
above

above two Leagues off the Sea, where there are several streams and currents. *Sandviig* is not in *Suderoe*, but according to old Tradition he swimm'd to *Porcheroe*, where *Torgrim*, which those of *Feroe* call *Thore dog* lived ; and when he came thither he lay on the Sea Weeds for weakness, when *Thore* and his Sons came to him, and seeing the Golden Ring, he bad give it him, and that then he would help him ; but as *Sigismund* would not do it, *Thore* out of couetousness for the Gold, killed him, and because he had no Weapon he bit out his Throat ; wherefore he was ever since called *Thorre-dog*.

The other Champion of *Feroe* was *Magnus Heinsen*, of whom *Jens Law. ritson* writes, that he was born in *Norway*. It seems, that as the Subjects of *Halden* the Black, disputed to know where his dead body should be buried, and not being able to agree about it, divided his Corps into four parts, each taking his and burying them in four places of *Norway*, so those of *Nor-*

way and *Feroe* dispute, after the death of *Magnus Heinsson*, whose Country man he was. All those of *Feroe* unanimously maintain, that he was born in that Country, his Father having lived there, and his Brothers and Sisters having liv'd, and being dead there also ; his Cozens and Kinsmen living there to this day ; his half brother *Jonas Heinsson*, dwelling in *Lamme-hausfoe*, was Provincial Judge of *Feroe*. *Magnus* had also a natural Son living here in the Country, dead not long since, whose name was *Erasmus Magnusson*, his Fathers Name was Mr. *Hoine Hauffregster*, Curate of *Osteroe*, of whom it is truly related, that *Heine* with six other Students, were in a Boat about their pleasure in *Norway*, when a contrary wind drove them from the Land, carrying them far at Sea, out of sight thereof, and at last drove them under *Feroe* ; the six Students returned straight to *Norway* by the first Ship, *Heine* alone remaining, who was first the Bishop of *Feroes* Servitor, and afterwards Pa-  
rish

rish Priest of *Osteroe* : he married a Woman of *Feroe*, which being dead, he went into *Norway* and Married a *Norway* Woman named *Gery*, with whom he lived a good while here in *Feroe*, begetting of her *Magnus Heineson*. It is said besides, that the said Mr. *Heine* returned into *Norway*, where he got another living, by reason whereof, possible, *Magnus* is esteemed a *Norway* man. The said *Magnus Heineson* Sailed first as a Merchant from *Bergen* to *Feroe*; afterwards he took service in *Holland* against Pirates, Sea-Robbers, and *Dunkirkers*, till at last he grew a Renowned man, and therefore was taken into the service of his Majesty of *Denmark*. King *Frederick* the second of happy Memory, being admitted as a Ship Captain, and afterwards came to so great honour that he Married a Lady of Noble Parentage.

His said Majesty made continually use of him to cleanse the Seas, and take all Pirates and Sea-robbers, that did then great damage under *Norway*,

way, *Island*, and *Feroe*. There are many recitals of his courage and valiant actions, he was not only bold and courageous to meet his enemies, but also intelligent to devise cunning stratagems against them, when they were too strong for him.

For it happened once that a famous Pyrate, with a well rigged Ship came under *Norway*, and cast Anchor neer *Valdhowe*; whereof *Magnus* being advertised, and having caused the Ship to be espied, found that he was not able to fight her openly, he therefore invented this stratagem; he cloathed himself in a Peasants cloaths, got a Fisher Boat, and provided himself with old Nailes, Lead, Leather, a melting spoon, and a tinder Box, which he hid all under his Nets and Ropes in the Boat: being then come from the Land, and having taken pretty many Fishes, he rowed to the Ship, and whilst he sold them Fish, knew so well to counterfeit a gross simplicity, that they had no suspicion of his stay, but it was a pleasure to them; which

which when he perceived, he desired leave of the Captain to fasten his Boat at the Sterne of the Ship, pretending that he used often, by reason of his poverty, to lye out at Sea in the Summer. The Captain having granted his request, he fastened his Boat neer the Rudder. The Watch that was set at night took little care of what was done at Sterne of the Ship, and had no suspicion of such a fellow : wherefore when *Magnus* perceived that every body was at quiet, he thrust as many Nailes as could go into the holes of the Rudder, he clustered them with Leather underneath, then struck fire, melted his Lead, and poured it into the holes of the Rudder. Having now done all this without being perceived by the Watch, he retired in the morning to his own Ship, and made all things ready for fighting, Weighed Anchor and put to Sea, sailing against the Pyrate and engaging him to fight, but he not being able to govern his Ship, the Rudder being fast and immoveable, he was easily and without any

any great resistance overcome, and taken Prisoner by *Magnus Heinson*. Whereas *Magnus Heinson* did earnestly endeavour to ruine these Sea-Robbers both by subtille devices, as well as by force, he destroy'd many of them, and his name grew famous abroad; wherefore these Pirates did prosecute *Magnus* again, and made all their endeavours to surprize him with advantage. A Sea Robber having had notice that he lay secure in *Thors-haven* in *Feroe*, he did seek him there, which *Magnus* perceiving hid all his rigging, and took flight upon *Hestoe*; the enemy having heard of it, pursued him thither; but *Magnus* had so provided himself aforehand with stones, which he rowled upon them, that he drove them all away, and forced them to retire to their Ship again, and put to Sea.

But *Magnus*, that he might be free afterwards for such unexpected surprizes of the enemy, raised a Sconce near *Thors haven*, which is yet to be seen; repaired so his Ship, manning  
her

her as well as possible, and put to Sea again to revenge himself upon his enemy : at last he heard that he was in *Norway*, and knowing that he was not strong enough to fight him, he sought to surprize him ; commanding his Folks to lye in Boats in an off side from the Ship ; he took a number of Stones with him and came on board the Pirate ; who not knowing him took him for a simple Peasant. *Magnus* carried himself now as before, with his cunning folly, and a good while made the people merry on the Deck, till at last feigning as if he had been drunk with their Beer, he begun to try whether he could climb up the Main-mast ; carrying himself very simply in his tryals, as if he had not known what they called the Mast, or what it served them to ; he did thus so long with them till he got up into the Mast quarter, and then presently with a Dagger which he had hidden under his clothes, cut off the Sail Ropes, and with the Stones which he had about him, drove the people under



der Deck, blowing then in his Whistle, whereat all his folkes came from their ambush, got into the Ship, and bolted the Hatches till the rest of his men came with his Ship, and took all the people Prisoners.

*Magnus*, as many more was something enclined to drunkenness, whence it happened once, whilest he lay here in a Harbour of *Feroe*, being gone to Land, where he drank hard with all his men, so that he fell asleep, and lay that night on Shoar, that in the meantime a Pirate came into the Harbour, and having notice where *Magnus* was, they came subtilly to him and took him Prisoner, whilest he was asleep, amongst all his men, and carried him on board, though they afterwards released him on this condition, that he should swear and promise never to persecute them more. *Magnus* being at liberty did not think himself obliged to observe any forced Oath, therefore to revenge the shame they had put upon him, as well as to curb their unjust Piracy, which they then exer-

exercised every where about this Country, without any fear thinking themselves in security by reason of *Magnus Heineson's* obligation; he engaged with these impious men, and in a short fight overcame and took them Prisoners. In such manner was the fear of *Magnus* come upon his enemies, that they durst not kill him when they had him Prisoner, and thought themselves free of all danger if they were but in security of him. The courage and valour of *Magnus* was so great, that not only he did not avoid danger, by engaging often with more powerful men then himself, and happily overcoming them: but they neither failed him in his greatest danger, for once the most part of his own folks, consisting of several Nations, having conspired together to kill him, and run away with his Ship; he alone in a fury mastered 13 of them, and drove such a fear in the rest, that they let fall their feracity, and appeased themselves.

And as he was courageous, so was  
ever

ever fortune on his side, it happening usually that Fortune helpeth a Valiant man, but luck is inconstant and often changed. It happened even so unto *Magnus* for he was again by force overcome and taken Prisoner, but his great courage did never forsake him, for being ask'd by him, that had taken him, what his mind was then; he answered without any sign of fear, if I had power over thee, as thou hast over me, I would make thee suffer the cruellest Death that I could invent. Whereupon his Victor seeing his Heroical courage, gave him his liberty, without being desired; and *Magnus* kept this courage till the hour of his death; for when, as will be said hereafter, he was forced, though for an innocent cause, to stretch his neck to the Executioner, in the place before the Kings Palace, and the Executioner ask'd him whether he would have a handkerchiefe tyed before his eyes, as is usual, he answered no, saying moreover to the Executioner, I have seen so many  
M drawn

drawn Swords without fear, have thou but a care thou beest not afraid.

Thus by his Fortune and valour he came greatly in the favour of the aforesaid King *Frederick the II.* of Glorious memory, who not only made constant use of him in several such expeditions, but also because of his great experience in the North Sea, sent him to discover *Greenland*, in the year 1577. and it is thought he was the first subject of *Denmark* that undertook to find out *Greenland*. He set his course according to old Navigation, directly for *Island*, and from thence again till he perceived the *Mountain White Serk*, where he met with a great deal of Fog and bad weather, with much driving ice, nevertheless he got sight of the Land, but could not come thereunto; neither seemed it he could come from the place where he was, though he had a good wind, by reason of the Loadstone, which he believed to be at the bottome of the Sea, and hindred his voyage: wherefore

fore, the days growing short, he was obliged without performing what he went for, to return for *Denmark*.

By reason of *Magnus Heineson's* expeditions, his name grew famous in the neighbouring Countreys and Kingdoms; many loved him, many feared him, and many also hated him. He found likewise envious men in *Denmark*; It happening often, that vertue is not without envy and persecution: yet they could not hurt him as long as the good King *Frederick* lived; but after his decease, this brave Sea Captain was forced to yield his neck to the Sword, which many enemies could not obtain by their force; for it happened in the year, 1588, during the Minority of King *Christian* the IV. of Glorious Memory, that the said *Magnus Heineson*, being treacherously accused of a dark and wrongful crime, was arrested in the Palace of *Copenhagen*, and being condemned to lose his Life, was beheaded on the place before the said palace, and from thence transported

to be buried in *St. Nicholas's Church-yard*.

But God, as a just Judge, made his Innocence appear, appointing for that purpose the Right Honourable *John Lindenow*, Lord of *Olstosse*, Provincial Judge of *North Jutland*, who concern'd himself in *Magnus Heinefons* innocent cause and execution; and by a lawful suit and sentence vindicated him, at the General Sessions held at *Kolding*, in the year 1590. the 6. of *August*, out of *S. Nicholas Church-yard*, whence he was with pomp transported from *Copenhagen* into *Jutland*, and Buried in *Olstosse Church*, near *Viburg*; his Valour having been very renowned in this Kingdom, where he had Married a Lady of Noble Parentage, and for the false accusation, for which he lost his life, there was given 3000, Rix Dollars, by friendly reconciliation and agreement.

The Right Honourable Lord *Lindenow*,

denow, writ over this Valiant Sea  
Champion the following Epitaph.

## Epitaphicum.

*Pietate, prudentia, natura excelso-  
ris instinctu, ac longo rerum maximarum  
usu præstantissimi viri, Magni Hein-  
sonii, qui multis laboribus exanimatis re-  
bus, domi forisque præclare gestis, Haf-  
nia perplexa questione accusatus est,  
& non sine omnium bonorum luctu tan-  
dem decollatus.*

Magnanimum Magno finxit me nomi-  
ne magna

Majestas : magnum nomen & omen  
habet.

Vixi etiam magnus, majorem magna  
ruina

Erexit, tandem maximus (euge) vo-  
cor.

Magna gerens quondam studuit me  
reddere parvum ;

M 3

Sed

246      *Of the Faëts of the*  
*Sed frustra : Magni nomen ut ante vi-*  
*get.*

— — — Vivit post funera virtus.

*Johannes Lindenovius Senior*  
*posuit, Anno, 1590.*

*Thus Englisht.*

*The Epitaph.*

*Of Godly, Prudent, Generous and*  
*Expert man, Magnus Heine-*  
*son, who, after many exploits*  
*Valiantly performed at home*  
*and abroad, being accused of a*  
*doubtful crime, was beheaded*  
*at Copenhagen, not without*  
*the griefe of all good men.*

*Gods greatest Majesty gave me of*  
*Great the name,*  
*As a great sign I should in time,*  
*come*



*Inhabitants of Feroe.* 247

*come to great fame.*

*Thus I have lived great, grew  
greater by my fall,  
And now at last, you see, I am  
greatest of all,  
One, that could do great things,  
did strive to make me less,  
But in vain for my name hath now  
obtain'd redress.*

*Virtue liveth after death.*

*Written by John Lindcnov the  
Elder, in the Year, 1590.*

So that these two valiant men of *Feroe* have not been much unlike one another, not only in virtue, courage, and valour, but also in the manner of their death, having both received evil for their good deeds.

Besides these two, there have been none of *Feroe* that by valiant actions have left any famous name to posterity ;

ry ; having from the beginning applied themselves to a quiet course of life, contented with their poverty ; by which long tranquillity they have lost their old Heathenish ferocity and vigour, though they have continually been troubled by *French, Irish, and English* Pyrates : but their means consisting in Lands, Cattle, and Wild Sheep ; whereupon the enemy could do little damage, they ever saved themselves on the high Rocks. Those of *Suderoe* nevertheless held once a fight with the *Irish* Sea-robbers, who would not forsake the Land so soon as they desired, whereupon they gathered themselves against them, and slew them every one. Such sort of people have exercised great violence against the poor Inhabitants of this Country, there passing formerly scarce any year, but they were troubled by them.

For the last Bishop, *Mr. Peter Ribe*, was several times plundered by the *French* ; so that he was at last forced to remove from hence.

They

They tortured so Mr. *Erasmus* Curate of *Suderoe*, with a Rope about his head, for his monys sake, that he was afterwards almost unfit for his calling.

They used also very ill Mr. *Martin* of *Thors haven*, they took away the Lands Chest, with the Writings; carrying also with them what Merchants wares and goods of the King they found here, taking such Ships as were sailing hither, and committing many other oppressions.

The English Fishers had an ordinary custome, going every year to fish under *Island*, to take of the Inhabitants of *Feroe* whom they found first, without distinction of persons, not excepting the very Priests whom they carryed with them on their Voyage, as if they had been slaves, to help them to Fish; and when they return'd and were under the Land, they set them on Shoar, where they could best be off with them. *Feroe* hath in this manner, during a long time, been as a prey to such ravenous Wolfes. Nei-

M<sup>s</sup> ther

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ther hath the Turk forgotten it ; for in the year 1629. there came two Turkish Ships into *Suderoe*, that dealt very cruelly in the Countrey, taking away without exception, whosoever came before them. It happened the same time, that the Priest of that place, called *Mr. Paul Erasmusson*, fled upon a Rock with a little child ; the Turks pursued him, and took first the Child, which he had laid down, and afterwards pursued the Priest, wherefore he leaped down from a very high promontory, under which many people had hidden themselves from the enemy, and God made it come to pass so wonderfully that he stopped upon a Turffe of Earth that was soft and well overgrown with Grass, there being round about nothing but Clifts and Stones ; yet, though his body was not endamaged, his mind was nevertheless very much distracted by that high fall. Wherefore his Majesty of *Denmark*, King *Christian the IV.* rig'd out a Ship commanded by the Honourable *George Daa*, who likewise did

did his utmost to destroy such a company of Thieves. Amongst other, he surpriz'd an Irish Pyrate, in *Westmans-haven* in *Stremoe*.

A part of the Pyrates crew run presently over the Land, and took one of the Inhabitants Boats, wherewith they fled from *Feroe* to *Heland*; those that were left behind were taken and hanged. After the said *Daa*, his said Majesty commanded other Ships to cruise under *Feroe*, which harboured usually in *Skaale fiord* in *Osteroe*; whence it is, that the harbour hath gotten the name of *Kings haven*.

But there going more charges yearly to fit out such Ships then the revenue, which the King received of the Land, could import; King *Christian* the IV. was pleased to cause to build a Fort in *Thors-haven*, against the unexpected invasion of all enemies. There being not only kept the Kings contributions, but also all Merchandize for the maintenance of the whole Country; which was done after the Turks falling into *Suderoe*; and since that

that time, they have in some manner been free from fuch Sea-robbers, except when there hath been war between *Denmark* and the neighbouring Kingdoms, for then, as is probable, they have often been disturb'd by neighbouring enemies.

It is not heard or read, of any civil war, or inward tumult in *Feroe*, as in *Island*, though there be an old tale of fome troubles in the Country, and there hath been fhewed me a valley in *Calfoe*, above the village of *Migledal*, where two armies of the Inhabitants have fought together, and two hills under which they fay, the dead are buried; though they know not the true ground thereof. I am almoft of opinion, that this happened in the time of King *Ingi Baard's* fon, in the year of Chrift 1211. by *Erling Suerrefon*, of whom the Hiftory of *Norway*, pag. 581. maketh mention in this manner. There was a man in *Feroe* called *Erling*, that gave himfelf out for King *Suerrefon*; his Mother was *Aftride Rois* Daughter. He march'd about



bout in the Islands with some gathered men, doing great violence and oppression; he had 7 Children, and went since for *Norway* in the Ship of *Einar* the Sheriff; rendering himself to *Philip* and the Lady *Christina*, she received him very well, and acknowledged him for her Brother, he dyed some years after of an effusion of blood, after blood letting. It may be, that he, as an heir to the Crown of *Norway*, would reduce *Feroe* to obedience, but that he was discomfited and forc'd to go out of the Country to seek the assistance of his Sister *Christina*, and that his design vanished by his death. Here is also spoken of another uproar that happened for a good while since, by some few that gathered themselves together, and would possess themselves of *Feroe*, putting to death all those that would not be of their Faction, which company they call to this day the Flock men, from their thus flocking and being gathered together. The Inhabitants of *Feroe* having thus continually been, as well free from

from civil, as from foreign wars, except what oppression the Sea-robbers and those of their party did them ; they have during their long tranquillity taken great care to cultivate the ground, having not only till'd, Planted, and built the places that are now inhabited, but other places besides, that are now left untill'd, and are seldom renewed.

They divide the ground which they till, into acres ; the acre being subdivided into ells, so that by an acre of ground is understood 320 *Hamborough* Ells four square ; whereunto belongeth also a part of the ground that is without the Inclosure ; yet there is a great difference in the greatness of the divisions, though every acre of Land be reckoned for 320 ells. And the Acres consisting in that sort of measure, the poor free-holders know to divide it after their deceased Parents in many small parts, namely, in 80, 60, 40, 20, and 10 ells, and an acre of ground costing, according to the ancient price of Land, sixteen  
Gyl.

Gylders of *Feroe*, they call usually such small parts a Gylder, namely 80 Ells about 4 Gylders, 40 Ells 2 Gylders, and so forth, till it comes to be so little that it amounteth but to five Skins of earth, which is Land for 10 pence. This division being very damageable to the Country, for it maketh many poor people; they do not plow their ground, but dig it, making deep furrows laing the earth, which they dig out of them, on the ground close together, the dung being laid under it before. Neither is each Field above 3 ells broad, usually with a ridge on the one side, that water may always have its fall into the furrow, and continually flow away, there falling here very much rain; afterwards they break the Earth that was laid over, with a spade instead of harrowing it; and when they have sowed their Seed, they clap the earth over with flat pieces of Wood; instead of rowling it over. So that they have a great deal of labour

bour and pain in the Tillage of their ground, which cannot otherwise be, because of the Lands propriety. The ground which they thus Till, they let rest 8 or 10 years, for it will not bear fruit every year; but in the mean time it yields excellent Grass for Hay, which they only mow, and not that which groweth in Moorish grounds, as they do in other Countreys.

As they have a great deal of labour in the Tillage of their ground, so they have no less about their Corn; for they cut it off with an ordinary Knife, and puck every Ear from the Straw, drying them afterwards in a Kilne; the Corn not coming here to perfect Maturity. Afterwards, instead of Threshing, Women tread the Ears of Corn with their bare feet; all this labour about their Corn taking up a great deal of time almost unprofitably; which might well be remedied, but they are so mind-

minded in general, that they will not change their old customes no more in this then in many other things.

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**CHAP.**

## CHAP. V.

*Of the Qualities of the Inhabitants.*

**I**T is so ordered in nature, alas ! that Tares will commonly grow amongst Wheat. It is here even as in other places, where there are bad and good, and since the bad ones cannot be much praised for their virtue, we will speak little of their vices, it being undecent to blame very much him that cannot be praised. The duty of a Christian being rather to cover his Neighbours faults under the Mantle of charity. As for what concerneth the good, though one might think in other places, that these Islands being so far remote, there should live in them a rude and barbarous people ;  
not

notwithstanding one may in truth write of them, that for the Countreys conveniency, they are not only understanding people, and skill'd in their Laws, but also much more civil then Peasants use to be in other parts: who nevertheless see every day more gentleness amongst those that live in Towns, then this Country can afford. For they are humble in their Conversation, civil in their carriage, and courteous in their speech; specially towards strangers, and those that are better then themselves: they are serviceable, obedient, willing, and liberal to their Magistrates; and those of *Feroe* must be praised above many other Nations in this, that a stranger travelling through the Land, not only is well received by them, and treated with the best they have, without paying any thing; but also, when they depart, if the Host is able, are gratified with a present, and besides helped with free carriage to the next habitation; which happeneth here, because it is not so ordinary for strangers

to travel over the Land, as in other Countreys ; for if it were so, they would be obliged to become of the same mind as others. They are charitable to the poor and needy, for there being here many that possess no lands, living only of their fishing; when they sheare Sheep in Summer, they go about to beg wool, and they give them as they are able, yea some more then they are able, to their own damage ; for none would willingly have the reputation of niggardness, whence it comes, that the poor Countrymen of the villages live near as well, as those that live on the Kings Farms ; so that they are almost all equally rich in mony ; only the Farmer hath his Sheep and Cattle more then the other, and therefore here liveth generally a poor people, poor indeed in Gold, but rich in the grace of God.

By reason of such liberality and charity, this people have despised riches, and loved poverty ; very few having ever cared to lay aside any mony or other necessities against a  
time



time of need, but the most part have let every day provide for it self, believing that the fruit of a year would be the food of a year, whereby that filthy vice covetousness hath during a long time been without habitation in *Feroe*; but Christ hath not in vain warned all true Christians. *Luke 21. 34.* that they towards the end of the World should not trouble their hearts with care for the maintenance of this Life, for he knew very well that avarice would, about that time, get the upper hand amongst the children of men. Wherefore since it advanceth now towards the evening of this World, yea that it is already come, avarice hath also crept in amongst some of our Christians of *Feroe*. May be they have had their informers; but as they are not generally covetous, neither is Theft known amongst them. The poorest and neediest sort may indeed commit some falsehood and theft, but they steal usually what is good for food, to maintain themselves in their poverty. But as for Gold  
and

and Silver there is found in that a great faithfulness amongst them all; for if one of *Feroe* cometh in an able mans Kitchin, and findeth there Silver, Pewter, and Horn Spoons, and hath a mind to steal, he'l let the Silver Spoons alone, and will rather take those of Pewter or Horn; he taketh rather the Pewter Spoons, because he can melt it and make thereof Ilet Rings for womens bodies, but dares not touch Silver or Gold, because he knows not how to alter or change it.

They are for the most part enclined to sobriety, for they care not to consume the Beer which they buy in, but keep it, to treat therewith a strange guest, or to comfort their teachers, when they come to visite them, by reason of their calling; but they do not use to make any debauch in drink amongst themselves; except about Christmases, and then here, as well as in other places, they chear up themselves with a joyfull and merry cup; yet we cannot say they

they are all free from drunkenness with Brandy, which is lately crept into *Erve*, but specially among the less understanding, and those that have scarce wherewith to pay. Their daily dyet is moderate and frugall; observing always their fore-fathers manner of eating without bread, beer, or salt, those that have any possessions, live according to the seasons of the year upon Flesh, Milk, Fish, and Gruel. They dry their flesh in the wind without Salt, as they do Stock-fish, hanging it in the Wind-house; which is built in the following manner. There are half deals fastened on the sides, two fingers breadth from each other; that the air may the better blow through, and dry the fish and flesh.

As fish are dryed in these houses, without corruption, and are afterwards transported over into the farthest part of the world; they do likewise dry Flesh here without any putrefaction, though the Inhabitants will rather have it a little tainted, and  
half

half rotten dryed, for particular use. They also salt a little, some parcel of Flesh, and hang it afterwards to dry; which being a year old, they eat as one eats smoked meat, it is pretty savoury, but of a hard digestion to him that is not used to it. They call that sort of dry'd flesh *Skenpe*. And Salt meat, salted *Skenpe*. They know not how, neither care they, for dressing any particular dishes, but persist in their own simplicity, for they boil their dryed meat in water, and put a little Barley meal in the broth, making of it a gruel which they call *Subbe*, and this is their ordinary pottage, they call the fat which comes from that hard dry'd flesh *Madebord*, because it betters the meat, and causeth the water and meat: when it is grown cold to be like Pease Porridge, wherein they pour a little Vinegar; when the flesh sufficeth not, they put some preserved Tallow in the water, where with they boile the Porridge instead of butter. The said Rue Tallow is prepared as followeth, they put fresh  
Tallow

Tallow, rowled in pieces, awhile to rot a little. Afterwards they cut it small and melt it half, casting it out afterwards in great pieces, that weigh about a load or 36 pound, which pieces of Tallow they dig and put in moist earth to keep it, it growing the better the longer it is kept, and when it is old and is cut, it tasteth like old Cheese. They gather this sort of Tallow every year, and use it in meat instead of Butter. The most able Peasants have ever much endeavoured to bring together a great quantity of that Tallow, so that a Countryman had sometimes in the Tallow Dike (that is a place in the earth where it is kept) above 100 loads, and this hath always been lookt upon as the greatest riches of *Feroc*. For when Sheep dye, such Tallow is very necessary in the Land, the longer it is kept being, so much the better, and forreign Pyrates having little desire to rob it from them. It may therefore not unreasonably be termed a hidden treasure which rust doth not consume, nor

N Thieves

Thieves steal away. The poorer sort that have not this Tallow, use instead of it Whales fat, as is said before. With that plain dyet the people of *Feror* have lived from the beginning; and are so much the more to be praised for it, that they rather agree therein with the ancient simple frugality, then with the delicate abundancy and curiosity of these times, whereby almost all other Nations know nothing of their Predecessours course dyet, and it may be would not be able to endure it, by reason of their natures delicate custome. For what hath *Daniel* and his Comerades Porridge been but a kind of meal broth wherewith they were dyeted in their Fathers Countrey, though they descended from the most honourable Families there; whereby is also manifested the plain dyet of the *Israelites*, what was the *Greeks* *κνίση*, and the *Romans* *Alica*, whereof *Pliny* writeth, but as a meals broth, wherewith these two mighty and renowned Nations did maintain themselves in their first simplicity, though

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though the manner of preparing it was different, whereof the Author also speaketh. And as long as these two Potent Nations lived with that frugality, and were free from covetousness, they were invincible: but as soon as they grew partakers of the *Asians* and *Persians* riches and pleasures, they partaked also of their effeminate courage, whence the said *Pliny* doth not a little blame this their delicateness in comparison of their antient frugality; thinking always on delicate Viands, so that they loved better a Stork then a Crane; wherefore *Horatius*, lib. 2. sat. 2. is angry at them, and gives them this touch, writing of them as followeth.

*Tutus erat Rhombus, tutoq; ciconi-*  
*a nido,*

*Donec Vos auctor docuit Prato-*  
*rim,* -----

*The Turbot in the Flouds, and the  
Stork in her Nest,*

*Lay safe till Prætorius his Palace  
both opprest.*

Historians are of opinion that *Asellius Prator*, some others that *Sempronius Prator* took pleasure therein, and that the Stork being esteemed sacred amongst the Heathen, *Sempronius* was forced to lose his life for it. This manner did since eat it self through *Italy* into *Germany*, and from thence was brought over into *Denmark* in King *Inges's* time, whereof our Danish Historian speaks plainly. After which it hath from time to time so taken the upper hand, that subjects will therein be equal to Kings and great Lords, between whom there ought nevertheless to be as much difference as between the glory of King *Solomon* and his Subjects. This frugality



gality of *Feroc* is not therefore preferred to our *Danish* dyer; but all Mediocrity in the fear of God is praise worthy, and every thing whereunto a man is accustomed is wholesomest and more convenient for him: but intemperancy is every where worthy of blame.

They are prudent in their house-keeping, for they, according to the antient manner, give a certain portion or measure of meat to every one of their people, every meal; a man servant having then twice as much as a Maid; and as they have their measure of meat; so they deal also their work, for they weigh every morning to every Man and Maid as much Wool as they must spin and knit that day, that is to say, two pounds of Wool to spin; and two pounds spun to knit thereof a pair of Stockings in a day, and when they have done, they weigh them again at night when they receive the work from them. The Inhabitants have from antient time observed a Mediocrity in, and one fashion

shion of cloathes. The men dress themselves in Flannel : those that are able men putting on holy days, or when they go to market or other public meetings fine Flannel : their Coats are short and wide, so that they fly about them when they go. They weare seldome any linnen, but woollen Shirts. Womens Clothes are made alike both for the rich and the poor, the Bodies and Petticoat being sowed together without any skirts ; their Petticoats are wrinkled in small folds, as mourning Mantles in other places, their cloathes in general being of course Flannel ; but on Holy-days they have them of cloath, and love very particular colours in their cloaths, specially a dark blew, and some red, their facings are Fringes at the end of their sleeves, with 3 yards of black Velvet sowed on red cloth, having besides no other trimming on the whole suit. They have great Stomachers before their Breasts, which they endeavour much to adorn with silk Fringes above, and some knots of  
Ribbon

Ribbon or Lace on the upper part of the Stomacher, they have a little oblong & foursquare Ornament of silver gilt, with Buckles, whereon hang some Gilt gingling thin plates, fastening it under their chin through the Stomacher. The common and poorer sort make also use of the like ornament, but of Copper; they have all a Copper Girdle about their bodies, Maids going barehead with their hair pleated in a plain manner; Married Women weare all red knitted caps without rolls; they hide but a half part of the head, being circle round, arising directly as the head, like antient Bonnets, or Scotch caps. They are purposely made in *Holland*, and are not much worn in other places. Their Shooes are of Sheep skins, but the men's of neats Leather tann'd with the root of *Tormentill*; they have but one sole, only a little sowed together about the Toes and Heels: they fasten them with Shooestrings at the Heels, and tye it about the leg above the ankle. Their Bedding is

even as plain, for they lie on nothing but Hay, with a piece of flannel spread over it.

This people is not unfit for Handicrafts, for they sow their own clothes themselves : some of them apply themselves to build houses, and to Joyners work : some employ themselves in building of Boats, framing very handsom, light, and convenient ones to sail with in these dangerous Seas : so that the Boats of *Norway* are not comparable to these of *Feroe* : others exercise themselves by their own industry in Smiths-work, making all what can be desired of Iron.

The women besides their coarse flannels, weave also a great deal of fine bed-cloth of several colours ; they knit also fine stockings and woollen waste-coats, though not many, which in fineness do not come behind the English. They prepare themselves several colours, green, yellow, and red ; the red is almost chestnut colour, and they call it cork colour, which

which cannot be imitated in other places by Dyers.

They are not inclined to any unprofitable pastimes, but delight themselves most in singing of Psalms on holy days, except in their Weddings, and at Christmasts, that they recreate themselves with a plain Dance, holding one another by the hand, and singing some old Champions Ballad: but they use not then to exercise themselves at any scandalous play.

Besides, at their vacant hours, they take great pleasure to play at Chess, wherein many are very expert, as well women, as men.

They are by nature something inclin'd to Astronomy, for they do not only know some Stars, and take diligent notice of their course; specially the Star *Bootes*, which they call the Star of the day; because in the heart of Winter they know by its course in the morning, what a Clock it is, and how long it is till day, that they accordingly may row out on fishing, or begin some other work at

home; they also understand in some manner the course of the Moon, that is, when it will be new Moon, though not by reason of its motion, but by the increasing and decreasing of the Sea; which being governed by the Moon, they know by the streams alteration, as the effect of it, on which day there is new Moon. When there is no Almanack brought into the Country, they understand their *computum Ecclesiasticum*, and can direct the course of the year in the moveable and immovable Holy Days, without any fault or error.

They speak the Language of *Norway*, though in these times most *Danish*, having nevertheless many *Norway* words. There is also a great difference between the Northern Islands Dialects, and those that live in the Southern Islands.

The Air being here, as was said before, pretty wholesome, and the Inhabitants using always one diet: here are also usually found very antient folks beyond other places; so that,  
not

not only they attain to the highest age of man, whereof *David* speaketh, namely 80 years, but many also reach to 90, and 100 years of age and above.

There is a very remarkable Example of an old man of this Countrey, that died not long since, whose name was *Erasmus Magnussøn* living in *Harold Sound*, in the Northern Islands; who was *Magnus Heinesons* natural Son, of whom is spoken before. This *Erasmus* was first married with an old woman, with whom he lived many years, and begot no children of her: at last his said wife died, he being then about 90 years old; desiring nevertheless to leave an Heir of his body, he married a young woman, of whom he begot 5 Children, and was 110 years old when he died, his youngest Child being seven years of age, which he begot when he was 103 years old: That one might not think there might be some scandalous suspicion in this, the woman was an honest woman, and of good reputation, having

having left a very good name after her death. His eldest Son doth now possess his house, being a great and strong young man above many of the Land : I have known his Father in his antient age ; who was a strong and courageous man. This example is more admirable than that of *Abraham*, who thought strange in his time, that he should beget children being 100 years old. As the time for women to bear Children is well known to all understanding men, so Physicians and Philosophers have designed the natural age for a man to beget Children to be under 65 or at most 70 years ; whereupon antient Historians do remark, as rare and strange Examples, that some men (as *Alexander Masser. pract. Med. lib. 4. de sterilitate*, writes) have begotten Children when they have been above 80 years of age : much stranger, and more worth writing, is this Example of one, that has begotten Children being above 100 years old, and in this late and weak age of the world.



## CHAP. VI.

*Of the Policie.*

**T**He Policie of this Country may be divided into three parts, namely, Administration of Justice, Merchandize, and providing for the Poor.

## I.

*Of the Administration of Justice.*

The Reader may easily perceive by the Histories related above, how this Country was govern'd in the beginning, when the Common wealth thereof consisted in an Aristocracy,  
and

and was govern'd by principal men or Chiefetains: as also in some manner how, when the Country came under the Kings of *Norway*, there were constituted Bishops and Sheriffs over the Nation, besides the Kings Bayliff, that gathered Taxes and contributions.

Since the time of Reformation, we know not that this land hath been reduced to a government or District, wherewith the King of *Denmark's* Ministers have been intrusted; but their Majesties have ever had their own Bayliffs here, that have governed the Land and received the Kings duties, which have been paid to them, that either by gratification or contract, ought to have the same, till in our time, the high and mighty Prince, our Sovereign and Hereditary Lord, *Frederick the III.* of Glorious Memory, hath therewith as with a Government graciously gratified his Excellence, the Right Honourable *Christopher von Gabel*, his Majesties Statholder, Privy Counsellour, and Assessor

senior in the Counsel of State ; not only with the receipt of the Revenues, and the jurisdiction thereof, but also with the liberty of establishing and ordaining there his own Bayliff or Deputy, to dispose and dispence as he thought fit in matters of Commerce ; and his said Excellency hath since that time kept his own Bayliff or Deputy over the land to administer in his place ; having Sheriffs under him, for the Land is divided into six divisions or districts, namely, *Norderoe*, *Ofteroe*, *Stramoe*, *Waagoe*, *Sandoe* and *Suderoe*. Which Sheriff, each in his division doth judge of all small causes ; but they summon the others to the Sessions : They receive the Kings Tythes, and put in execution what is desired of them by the Kings Commissary ; Here are also besides, Spiritual and Temporal Judges. In the Ecclesiastical State, though here be no Bishops, Canons or other learned men, that make up a Chapter, in other places, yet there is a Synod kept yearly, as a Convent or Chapter of Priests:

The

The Provost, and all the Priests Assembling themselves at *Thors haven* in *Stremoe* about Saint *Olaus* Tide; the Sessions being then also kept in the same place; and if there be any Chapter cause, they are pleaded and judged in the Assembly, wherein the Bayliff of the Land presides in the place of the Governour; and there is also consulted what may be for the advantage of the Commonalty.

The Temporal Justice is twofold, particular and general; The particular is yearly rendred in every division, and it is the same thing as the Districts court or first instance in *Denmark*, and is called the Spring Sessions, for there being not so many controversies amongst the Inhabitants here, as in other places, it is kept but once a year, namely, in the Spring, whence it hath the name of Spring-Session; where it is the charge of the Sheriff to preside, and of the Sworn Recorder to judge; what causes they cannot decide, or do it wrongfully, are appealed of to the law sessions, which is the general Court,

Court, and is as the Provincial in *Denmark*, where his Majesties Bayliff doth preside, and hath with him all the six Sheriffs, who, one after another exhibite to the Court what Law Suits they have, either regarding his Majesty or Private Persons. The Provincial Judge giveth the sentence, having under him 36 men established by Law, six for every division, and the sworn Recorder, that Registreth what is done and judged, as long as the Court is kept; all the Clergy being there also, the Service of God is celebrated every day in the forenoon, with Preaching and Singing in the Church; and in the afternoon, when the Bell rings, the Court is kept. The first day they sit, all the Priests are called together, and when the Court is sate, there is only considered that day of what concerns the common good in general; and all causes and other controversies being the other days brought to an end, and the Court being then ready to be dissolved, the Clergy is called again into the

the

the Court, to know if any general matter is yet to be considered of, and when all things are come to an end, the Provost of the Churches doth declare on which day *St. Michael's* days of Prayers begin to be observ'd, as also if there be any other particular day of prayers appointed by his Majesty, as also what space there is between *Christmas* and *Shrovetide*. After all this the Provincial Judge ariseth and dismisseth the Court, pronouncing peace upon all them that go from the Court to their houses : declaring also a peaceable possession of all proprieties and freeholds in the Land, promising our Gracious Lord and King Tribute as antiently ; and then for a sign of consent, every body that is present, clap their hands, the Bell being afterwards rung, that every body may know the Court is dissolv'd. The same day in the evening, both Ecclesiastical and Civil gather themselves in the Sessions-house, to Feast and be merry together, where according to an antient custome they drink

drink the healths of his Majesty, of the Queen, and of the Prince, the Counsels, their Governours, and other principal healths, with the following particular Ceremony and Speech. First one of the eldest Priests begins a verse of a Psalm, which they sing out together, after which the same Priest alone sings it in Latine, according to the antient manner, and the guests answer, singing in Latine as followeth.

*The Priest sings.*

1. *Omnis Speritus,*
2. *Benedicamus Domino,*
3. *Benedicite,*

*The people answers,*

1. *Laudet Dominum,*
2. *Deo gratias,*
3. *Domino.*

Afterwards the Elder of the company ariseth and mentions the health  
that

that is to be drunk with the following  
Speech, which being old Language  
and very remarkable, the Interpreter  
hath thought fit to put it here both in  
*Danish* and *English*.

Gud vere med vorz aller-  
naadigste Herre oc Kon-  
ning, Presum oc Alerctum,  
Leigum oc Lerdum, for sin  
Blessen-Sang oc faulster  
formaale, baade her oc  
huert witne. Her er et  
Hederligt Vinde begyndt,  
som er vorz allernaadigste  
Herris oc Konnings, &c.  
Stuble beer saa faere med  
samme Vinde, som, det  
sommer oc se der allumgo-  
dum Mannum, beer skul-  
lum helle ad munne, dricte,  
giorer vel, oc icke biude dem  
som skiencte, for end vel er  
aff.



affdructen den skal beere,  
 Gud fierli, som meest dri-  
 cter oc mindli sparer. See!  
 det er Villie min Herre  
 Kongis : At Bispen, Fog-  
 den, Laugmand, Pæster,  
 Oldermend, Gild-Brodre,  
 oc Gild-Sostre, Giester oc  
 Heime-mend, skulle alle be-  
 re Gud oc velkomme.

Thus Englished.

God be with our most Gracious  
 Lord and King, Priests and Clerks,  
 Layes and Learned, for his bles-  
 sed sake and fair promise now and  
 for ever. Here is begun an he-  
 nourable heath, which is that of  
 our most Gracious Lord and King,  
 &c. one must proceed as far with  
 the said heath, as suits and be-  
 comes every good-man, every one  
 must

must bring it to his mouth, drink,  
pledge, or give it again to  
him that till it be drunk out,  
he shall be best beloved of God that  
drinketh most and spareth least,  
behold! it is the will of the King  
my Master, that the Bishop, the  
Bayliff, the Provincial Judge, the  
Aldermen the Brothers and Si-  
sters of the Feast, the Guests and  
Hosts should be all welcome, there-  
upon they all arise and drink the  
health of one another.

This ceremony is used at every re-  
markable health that is drunk; when  
every one is satisfied with drink, they  
return to their Lodgings, and the next  
day to their houses, not seeing one a-  
nother together again, till the same  
time the next year.

They have no particular law as in  
Island, but govern themselves after  
the law of Norway.

Those

Those of *Feroe* have a particular Law, that determines how one must deal with sheep, called *Soid-Breuer*, or Sheep Ordinance : and having made some mention of it above, to the Histories better explanation, for the satisfaction of the curious Reader, and profit of the Inhabitants, I have thought fit to insert here the said Ordinance, word by word, which is thus :

**C**HRISTIAN the Fourth, by the Grace of God, King of Denmark and Norway, of the Vandals and Gothes, Duke of Sleswig, Holstein, Stormarn and Dytmersk, Count of Oldenburgh and Delmanhorst, &c. Be it known unto all men, That whereas many of our beloved Subjects of our Land of *Feroe*, have humbly desired that we would graciously confirm and ratifie unto them an Ordinance concerning their sheep, which the late King of Norway gave them, the tenor of which is word for word as followeth :

Ha.

**H** Ager, by the Grace of God, Duke of Norway, Son to King Magnus Crowned, sends all men that shall see or hear this Patent, the blessing of God, and also our spiritual and dear friend Mr. Eliender Bishop of Feroe, and Mr. Sivvort Provincial Judge of Heltland, which we have sent you to end the Controversie amongst the commonalty, about the Points which they wanted in the Ordinance for profitable Houskeeping, and therefore, we have let stich together these four leaves concerning the Affair, and the Sheep business, which we have with the counsel of our Principal men prepared, as we know shall be most profitable for the Commonalty.

But for the Ordinance of Christianity, we cannot for the present alter it, but it must remain as our Lord and Father the Crowned caused it to be collected, and delivered it in the hands of Mr. Eliender the Bishop, as the Countrey Records themselves do manifest. It is our absolute Command and true will, that every one do exactly and well observe this Ordinance

distance about sheep; that neither we, nor our Successors, come in disrespekt for it; till with the counsel of our principal men we make another Ordinance, which God grant may be for the best advantage of the Commonalty. In witness whereof we have sealed this Ordinance. Given in Opslo on Saturday next after St. John's week last past, from the hour of Jesus Christ's birth, One Thousand and Forty Winters, that is in the year 1040. and of our Dukedom the 19th. Lord Achis the Chancellor sealed, Sr. Theyter dictated this Law, and Baardue Peterson the Notary writ the Patent.

## ARTICLE I.

## To know Sheep.

**WE** have been informed of a bad custom, that hath been in the Land more than it should, about sheep; neither ought we to have suffered it so, but rather let every one be contented with his own, as it be-  
 O longeth

longeth to him, according to Law :  
Now it is so, that if two men or more  
have sheep in one close, and both will  
kill their sheep, each taketh what he  
can get that is not marked, with dogs  
or otherwise, whether it be lamb or  
old sheep, and whether it belong to  
him or no : now of this it seemeth  
unto us and other good men, that it  
ought not to be so ; and that nothing  
unlawful be begun in the Land, we  
therefore make this Ordinance there-  
upon, That if any will take out his  
lambs and old sheep, that are un-  
mark'd, he must produce two im-  
partial witnesses, that they are his  
sheep, and that they know their  
dam ; if he wants such witnesses, let  
him be as owning nothing therein.

## II.

Now if a man goeth into another  
man's field or close, and drives away  
his sheep to his damage, so that it be  
worth half a mark, he must answer  
the full price to him that owneth the  
close.

close, as he is able, and to the King  
half a mark of silver, and restore the  
sheep as good as they were; and if a  
man accuseth another that he hath  
been in his close or field, and done  
him damage, let him pay the damage  
if there be witnesses, according to  
the Sentence of lawful Judges, or  
deny it by lawful Oath, which un-  
derstanding men shall declare good;  
and let those to whom the sheep and  
close belongeth be warned and sum-  
moned three days before to the com-  
mon pound, that is the inclosure  
wherein they use to drive their sheep;  
let him, that doth not appear lose his  
cause, and be fin'd to the King two  
Ounces of silver; now let every man  
know, that if any own close and  
sheep together, they must not have  
more dogs than honest men will judge  
fit; and if no dogs are agreed upon,  
let them be for their equal advan-  
tage.

## I I I.

Of putting off Sheep that feed  
unlawfully.

*Item,* If the fields are scituated together, and two men have each their close or fields, and sheep goe from the ones close into the others, being wont thereunto, and going therein always; and he that owneth the close will not suffer it, but speaks about it, he that owneth the sheep must take them out, and carry them all into his own close; but if the same sheep run into the same close a second and third time, those sheep shall belong no more to him that owneth them; except he that owneth the close will let out the field, whereupon the sheep feed for a Gilder; but if he will take no hire, he that owneth the sheep may proffer to sell him half part of them; and if he will neither buy them, nor let out his ground, let him that owneth the sheep, take them out at his convencie within the space



space of twelve months : but if he that owneth the sheep will not proffer any hire, nor sell the half flock to him that owneth the close, let him forfeit his flock : which men should drive into the pound where they feed, and each hold the pound open according as he hath part in the sheep : If it be done otherwise, let them be fined 3 <sup>s</sup> Ortes of silver to the King, and damage paid to him that receiveth damage, according to the Law. If men are together in a common pound (that is the inclosure, wherein they drive sheep together) let each one mark his lambs according as the dam belongeth to him, and look how many there be, that have two lambs ; and if there be any strange sheep in that pound, the shepherds must take notice how many have lambs, and mark the lambs of every one, as many as have lambs and are not gelded ; but if any mark sheep false, let him have his sheep that owneth it, when it is well known, or the equivalent ; for he forfeits

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feits nothing, that marketh smals in the same pound.

## I V.

*Of wild sheep.*

*Item,* If men own wild sheep together in one close, and some will make their sheep tame, and others will not; let them chuse that will have their sheep tame, and bid a price to the rest, that will play for them both, and let him rule his sheep that owneth tame sheep, and if there cometh wild amongst them, let him hinder it, and not let wild sheep come amongst the tame; but if he slips wild sheep amongst the others tame ones, let him therefore undergo the Law, and pay the Adversaries fine according to Law, and 3 Ortes of silver to the King, and then let every one make tame his sheep, which are left in the close.

## V.

*If any goeth alone in another mans  
Close.*

If any man goeth in a close without sending word or warning him, that hath Sheep in the same Close, and marks the Sheep or Lambs of any, putting his mark upon them that were not marked before, without telling the owner of it; he hath marked in secret: Therefore let him pay to him that owneth according to sentence, and to the King 3 Ortes of Silver, if it be worth Ortes, but if it be less, let him be declared a dishonest man. Furthermore, if he marketh Sheep that were marked before, and puts his mark upon the mark of him that owneth them, then he is a Thief.

## VI.

*Of Dogs.*

If any man taketh along with him in the Fields or Closes any Dog that bites other mens Sheep, let him give the owner as good Sheep again ; but if he biteth oftner, let him pay as if he had killed it; but if the Dogs, that are consented to, indamage any Sheep, let the man whom the Dog followeth, give as good Sheep again, and have afterwards a good care of his Dog. They are pernicious Dogs that bite Sheep more then once, and some go out of themselves to kill Sheep; there ought to be as many sheep in a Close as there hath been formerly, except one can see that the Close can feed more; then let as many be put in as will be agreed upon, and no more in each Field, neither Sheep nor Kine, then one knoweth to be just, and keep them in ones own Close, and not in another mans, or answer for it according to Law.

VII. Of

## VII.

Of Interdiction concerning  
Sheep.

If a man lets his Sheep Feed, or grow in another mans Close or Field, and will not cease, though he that owneth the close will not suffer it ; the owner must make Interdiction thereupon. Whereof the first forbidding must be from St. *Olaus* week, till St. *Andrews* day ; and if the Sheep be not then taken out of forfeiture, the proprietary thereof shall have a third part in the said Sheep. The second Interdiction is from St. *Andrews* day till *Lent* ; if the Sheep be not then taken out of forfeiture, the proprietary of the Close is then to have two parts in the said Sheep. The third interdiction is from *Lent* to St. *Olaus* week ; if the Sheep be not then taken out of forfeiture, let the proprietary of the Close keep all the Sheep, except there hath been great distress,

so that he could not take out his Sheep, though he would, yet in that case the proprietary of the Close shall be paid for it. That Sheep is close fast where she brings a Lamb, and continueth the Winter over.

## VIII.

*How one must goe into  
a Close.*

If the Closes or Fields are llying together, and the ones Sheep go into the others Close, let him that will go to divide the Fields, warn the other to meet him, or go together with him, following so together; if the one will not come or go, let him that warned him, go into his own close, and not in the others; but if he goeth to divide Fields, and in anothers Close, let him answer the other in Law for it, as if he had not warned him. But if he hath not given him warning and goeth nevertheless, let him answer in Law the other that was at home,  
since



since he doeth him wrong, and pay all the damage that is done that day, by reason of his going, as also the adversaries Muleſt, and 3 Ortes of Silver to the King.

IX.

*How to tame Sheep.*

If any have a Close or Field together, wherein are wild Sheep, and some will make the Sheep tame, and others will not, let them chuse that will tame the Sheep, and will bargain for his Cattle, and not they that will play for them both, or let those that will not make tame bear all the damage that can come thereof, except there hath been great calamity.

Therefore we have consented and ordered that the ordinance above written, in all its points and articles, shall be ratified and confirmed; forbidding all and every one to hinder or obstruct in any manner therein, the said Inhabitants of *Feroe*, under pain of

of our displeasure. Given in our Palace of *Anderskouff* the 24 of *February*. 1637.

The Reader may take notice of the fault that is found in the date of this Sheep Ordinance in our 4th. Chapter, there seems also to be a great errour in the 5th. article, where it is said, that he shall be declared a dishonest man, that marketh Sheep less worth then an Orte. For one would think, according to the Law of Nature he ought to be a dishonest man, that marketh Sheep worth more then an Orte ; for the greater a fault is, so much the greater ought to be the punishment ; but this errour is proceeded from the long kept Sheep Ordinance in writing, that was put out in Print, without being altered.

Concerning Mulcts or Fines, they are much greater in regard of the worth in *Feroe*, then in other Countreys or Provinces lying under the Crowns of *Denmark* and *Norway*, the highest Mulct in the law of *Denmark* being but 40 marks ; King *Hagen*

*gen Hagenſon* of *Norway* mitigated his Law and gave away the two parts of theſe 40 marks; whence it comes that the greateſt Mulct, namely, 8 Ortes and 13 marks, in the Law of *Norway*, is but a third part of 40 Marks. A Marks Mulct in *Denmark* is expounded in the *Daniſh Law-Gloſſary* for a Rix-mark, but the Honourable *Jens Bielke*, in the explanation of the Gloſſery of *Norway*, counteth 8 Ortugs and 13 marks of Silver to be worth 8 Rix Dollars, yet in *Feroe* one is fin'd for a mark of ſilver, 2 Gilders and 8 Skins, which maketh 2 Rix-Dollars, and for 8 Ortugs 26 Skins; that is, 4 Daniſh marks: ſo that one gives in Mulct for 8 Ortugs and 13 marks of Silver, 32 Gilders of *Feroe*, amounting in money to 26 Rix-Dollars and 4 marks. Neither doth any body know whence it comes, that the worth of thoſe Mulcts is riſen ſo high in *Feroe*, above what it is in *Norway*; ſince they enjoy a common Law, that hath been mitigated by the Supream Magiſtrate; and on the other

ther side there is found no particular ordinance of any King for augmenting the said Muls. Whether this be the just worth of an antient mark of silver, I leave to more skilful persons to judge.

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## II.

*Of Merchandise.*

One may perceiv by the Chronicle of *Norway*, as is said before in the History of *Trund of Gore*, that the Inhabitants from the beginning have had Yachts and small Barks, wherewith they have themselves transported their Wares into other places, and there put them off; neither is it long ago, as many old people can witness, that the Inhabitants had yet Ships wherewith they brought themselves over their necessities from other Countreys; for which there are yet found priviledges given them by  
King

King *Frederick*, the Second of Glorious Memory ; but those, that had procured them , having no skill in Merchandise, and the Commonalty not being provided with what they had need of, and no stranger furnishing the Countrey with necessary things, the said King *Frederick* was graciously pleased to establish and confirm a certain Company , that should furnish the Country with all Merchandises, and that the Inhabitants should only trade with the Merchants thereof.

The old people of the land say, that the *Hamburgers* have first by Priviledge from the King, had their Staple in *Feroe*. After them the Burgers of *Bergen* have had a priviledged commerce there ; since that time the Priviledge thereof was granted the aotient Company of *Island* established at *Copenhagen*, which being dissolv'd in the year 1662. his Excellency, the Right Honorable the Lord Statholder *Christopher von Gabell*, by vertue of the Authority granted him over the Country,

try, transported that Commerce to Mr. *Jonas Trollund*, of whom the traffick hath almost ever since depended. And that Commerce might be the better improv'd, and the poor people provided with all necessary things, King *Christian the Fourth* of Glorious Memory, was graciously pleased to grant the Company certain Priviledges upon all Merchandises, transported to, and transported from *Island* and *Feroe*, granting them besides the Revenue of *Feroe* for a moderate price, namely a load of fish for every *Gilder* of *Feroe*, and besides obliged them to transport all necessities thither, and reciprocally forbade the Inhabitants to traffick with strangers. The Priests, and all Officers under pain of losing their employments, and the Peasants of forfeiting their houses. And that this Monopoly might not be prejudicial to the Inhabitants, there was a certain Tax laid upon all Merchandise usually brought hither, and sold, namely a *Tun* of Barley for two *Gilders*, of  
Malt

Malt 3 Guilders, of Rye 2 Guilders and a half, of Meal 3 Guilders; and in that manner all Merchandises that are transported hither have their certain price.

And here being no traffick with silver mony, but all Trade being Ware for Ware, there is also a certain price put upon the Commodities of *Feroe*, as are Skins, Feathers, Tallow, Train-Oyl, Fish, and Stockings, viz. a Bundle of Skins consisting of 40, for 2 Guilders a Load of Feathers and fish for a Gilder; a Tun of Tallow and Butter 10 Guilders; a Tun of Trane-Oyl 6 Guilders; a pair of Stockings 4 Skins; formerly Wool was sold instead of Stockings, few of them being made here, though the price of those that were made was 5 Skins. But fishing having continually failed for 50 years since, the Inhabitants have been forced to work the wool into stockings, and instead that only some hundred pairs of stockings were then every year transported out of the Country, there are now, and carried out yearly  
above

above 60000 pairs, when it pleaseth God to preserve their sheep, by giving a mild Winter.

The Wares that are either sold or exchanged here are reduced into monny of *Feroe*, namely Skins and Gilders a Skin is as much as 4 *Danish* Shillings; so that a Sheepskin or 4 Marks of fish doth cost one skin; a Gilder is as much as 5 *Danish* Marks, so that 20 Sheepskins, or a load of fish maketh a Gilder; a load is 36 pounds or two *Lis pounds* and four single pounds; so that though two single pounds, or 4 Marks make but one skin, and 36 single pounds are really but eighteen skins, the load nevertheless, according to the old Tax, either in fish or other wares, that are sold by the Load, is worth a Gilder; and though the Law of *Norway* ordereth that the Ell of *Zeland*, and the the Tun of *Copenhagen* shall be made use of all over *Norway*, they use here nevertheless from antient time, the Ell of *Hamborough*, and the Tun of *Rostock*, which by an old custom is  
sha.



shaken three times. It may be the *Germans*, who had the first Priviledge of Commerce, have brought these measures into *Feroe*, where they have remained ever since.

Besides this, the Inhabitants have a particular greater price of things amongst themselves, which is called a Mark of *Feroe*, that is worth 16 Guilders, or currant Dollars. They call it a Mark, because a Mark of ground in *Feroe* by the ancient Tax is reckoned for 16 Guilders of *Feroe*. The Inhabitants pay also their Rents to his Majesty in the Rent-chamber, according to the Tax aforesaid; yet his Majesties Bayliff taketh one skin more in the Load of his Majesties Revenue, which the late Provincial Judge *Jonas Heineson*, granted his Brother *Magnus Heineson*, who then received and transported away his Majesties Revenue; may be, lest he should come short upon the Merchandises; for the great Leakage there is on Butter and Tallow; whence it is since come into perpetual custom

stom: and whereas all his Majesties Tenants have in their houses the Kings Inventory, consisting principally in sheep and Kipe, which is called the Kings *Furniture*, they give therefore to his Majesty besides their Rents, a yearly Revenue; namely for every sheep a sheepskin, or the worth in Tallow, and for every Cow a load of Butter for every Mark of ground, where there is no Kine, ten skins in other Wares; and some Countrymen having 3 or 400 and above of Furniture sheep; it is too difficult for them to pay all in sheepskins; wherefore they lay down the half part in skins, and the other half in tallow; and whereas a skin, or 4 Marks of Tallow, are worth a skin and a half, and a Tun of Tallow 10 Gilders; the Tun of Tallow is taken by the weight, viz. when it weigheth 6 loads and 2 Bismar-pounds; which weight a Tun of Butter ought also to weigh, since likewise it is worth 10 Gilders of *Fe-*  
*roe.*

## III.

*Of providing for the Poor.*

Besides the portion which poor, indigent, old, and helpless men have of the 4<sup>th</sup> part of Tythes, every one in his place; the able Inhabitants assist them according to their power: but besides these, here are also found poor leproous men, with whom one cannot converse, by reason that sickness is infectious; wherefore deceased Christian Kings have founded a particular place called *Arge*, near *Thors haven*, whereunto belongeth 4 Marks of ground, to feed their Cattle upon, and besides have graciously perpetuated 100 Guilders of *Feroe* that are paid by his Majesties Bayhiff. The infected are brought and kept there, both by the said Annuity of the King, as also by what the Inhabitants, out of Charity, give thereunto; as also what can be brought in by their particular diligence; wherewith they are now  
so

so plentifully maintain'd, that almost as many may be entertained there, as are infected; whereas before there were yearly but 12 persons admitted therein.

The word of God is Preached unto them, and the Sacraments administered by the Parish Priest of *Thors haven*, when they send him word, they have their own inspector, that takes care for the Tilling of the Manner, provides the sick what they have need of, and travels yearly through the Land, to gather for the Hospital what charitable people do freely give the poor. His Sallary to maintain himself and his servants, is the third part of the Kings annuity, and what else is gathered round about in the Country.

As for Leprosie it self, I would not omit for the Readers sake, to mention something of its nature.

Physicians write, that there are three sorts of Leprosies, namely, *Tyria*, from the Serpent *Tyris*: In this Leprosie

prosie the Patients skin is soft, and sometimes falleth off in shells, and they have many spots and white Wartes thereon. The second is called *Alopesia*, by reason the hairs fall off, as those of a Fox; he that is infected with this Leprosie hath a red face, and his Beard and Eye-brows fall off.

The third sort is called *Elephantiasis*, from the Elephant, to whom they become like on their skin, the body and face of him that is infected with this Disease is full of knobs. The Leprosie wherewith they are troubled in this Country, is usually *Elephantiasis*; for the face and limbs of almost all the infected are full of blew knobs, that break sometimes out, as Boyls, whereby they look very deform'd in the face; being besides, all Hoarse and speaking through their Noses, the sickness taketh them most in the Spring and in Autumn, and then many of them dye thereof. I find the cause of this Leprosie to be the air and dyer; for as we said above, here

is usually a pretty cold and moist air, which usually causeth the Scurvy to those that lead a solitary life, and this hath a great affinity with Leprosy. Besides the meat of all, specially of the poorer sort, is half rotten flesh or fish all their nourishment in Summer being likewise fresh fish and sweet Milk, without any Salt; wherefore he that is not of a strong and good complexion, may easily have his blood corrupted, the sickness gnawing then it self through the body, before it breaketh out, and when any one is so infected he may easily give it to another, that is of the same complexion with the sick. Now that Disease acting a great while in a man, before it breaketh out, it happeneth that many that think they be clean on both sides, do marry together; and yet afterwards the one is found to be infected. God and nature deals wonderfully with such people in their marriage, for amongst the children they beget, some clean and some unclean. I have 3 examples

ples in my Parish of Women that have been unclean, and have brought forth many Children, whereof most are married, none of them being yet found to be unclean; wherefore the Inhabitants take but little care in their woing, whether their Parents have been clean or no. I have also an example, that the Father hath been unclean, and yet the Children healthful. It has also been taken notice of, that two living together in Marriage, though the one be found infected, they live together as before, as long as one doth but murmur of it, till the Magistrate doth separate them, and yet the sound remaineth uninfected, whereas another is often taken with the Disease by a very little conversation. Here are examples yet before our eyes, that poor Cripples, clean but helpless, have been put among the sick in the Hospital, eat with them, converse dayly with them, and are not infected in the whole time of their lives; what is this? but that God confirms the truth of his word,

P

taking

taking pleasure in them that live in a just Wedlock, and wander in Lawful ways, putting their hopes in him, that neither fire nor Water, contagious disease, nor dangerous Pestilence shall hurt them.

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**CHAP.**



## CHAP. VII.

*Of Religion.**And first of Teachers.*

SOMETHING above 100 years after *Feroe* was inhabited with people, it pleased God out of his Grace (according to his Divine Providence and Promise, in the 66th. of *Isaiab*, I will send some of them that are delivered to the Heathens a long the Sea, and far out to the Islands, where none hath heard of me, nor seen my glory, &c.) to settle his Domicil, and build his Tabernacle here in *Feroe*. For King *Oluff Trygeson*, in the fourth year of his Reign, and in the 1000 year of

Grace, when the word of God was Preached in *Denmark*, did send *Sigismund Brassteson*, a man of *Feroe*, (of whom is said before, that the King caused him to be Baptized) to *Feroe* who Baptized all the people there.

Though the Inhabitants of *Feroe* did not, after the Death of *Sigismund*, break the contract of their Baptisme with Christ, as is perceived and concluded by the History of King *Olaf* the Holy, who not only acquired friends in *Feroe*, but also called them to him, and made them take their oath which he had not done, if they had not confessed themselves to be Christians, having continual work with those of *Island* that came to him to be converted to the Christian Faith, as the Chronicle of *Norway* plainly teacheth. Nevertheless one may well perceive that the beginnings of Religion were very mean, the Inhabitants in a long time refusing to acknowledge the Kings of *Norway* for their Sovereigns. Whence we find also, that it was long before they got any Bishops

in the Country : for Bishop *Sarquir*, that is the fifth in the Catalogue of Bishops, which Mr. *Peter Clauson* reckoneth, lived 200 years after *Sigismund Bresteson* ; for he was Bishop in the time of King *Hagen Hagenson*, in the year 1223. as is said before in the 4th. chapter. Wherefore, if the Preaching of the Gospel had continued without interruption, there would needs have been more then four Bishops in two ages, though there may be an error in the Catalogue, since we find that there has been a Bishop in *Feroe*, in the time of King *Magnus Erlingson*, in the year 1277. whose name was *Roar*, by whom King *Suere* was brought up, whose name, though the most renowned amongst them is left out of the Bishops Catalogue ; it might therefore more probably be, that some of their names are left out, of whom we find nothing in History ; yet howsoever it be, all beginnings being difficult, specially the light of the word being obstructed by the

Prince of darkness, it may very well have been so in matters of Religion, herein *Feroe*, till at last there came Bishops into the Country, but we cannot find when that was; possible in King *Sigurd* the *Hierosolumites* time, in the age 1100. when the Kings of *Norway* were well settled, wherewith the Catalogue of Bishops doth best agree.

When the said Bishops came first hither, they had their residence; at *Kircke boe* in *Stremoe*, where there hath been formerly many stone buildings that are now ruin'd, there only remaining a stone house with a great Parlour of Timber, built after the ancient fashion.

The Church which they had then in that place, is yet standing, and is made use of: it is built of free-stone, but of a very poor and low structure. There stands besides, another new Church-wall, which one of the last Bishops called *Hillarim* did build, it is a curious Edifice of even stone, and the frames of the Windows are  
of

of Stone, purposely cut for that use. The Wall is yet in some manner unhurt, and one might yet build a Church of it, if the hearers would not spare their pains.

The Bishops in those days here as in other places, have had great revenues of the Country, but the Priests have fared very meanly; It is not certainly known how many Bishops have been in *Feroe*: Mr. *Peter Clanson* in his Description of *Norway*, reckoneth up the following, *Sudmunds, Mathias, Kroll, Sueint* or *Swerke, Peter, Ganti, Serquir, Erland* or *Ellendar, Loden, Sigvar, Giasfuard, Hanard*; besides these, there is found Bishop *Roar* in the History of King *Snerre*, who it seems should be the third in order, and besides the said Bishop *Hillarins*, that built the new Church wall. *Arvild Huitfield* in the Chronicle of King *Frederick* the I. in the year 1532. writes, that *Amund Oluffson* was chosen Bishop of *Feroe*, being a Canon of *Bergen*, and gave the King 1000 Guilders of *Feroe*, for his confirmation;

for Kings took then that pretended due, which the Popes of *Rome* received of Bishops *pro pallio*, or the Investiture, having at last better discovered the covetousness of the Pope. This *Amund* was the last Roman Catholick Bishop of *Feroe*, King *Fredrick* dying the year after, his Son *Christian the III.* as soon as he was settled in his Kingdom, removed all his Lord Bishops in all his Kingdoms and Provinces. Since which time here hath been but one Evangelical Bishop, called Mr. *Jens Riber*, that lived here during some years, till at last he was several times rob'd by *French* Pyrates, and being an antient man, he returned from hence to *Copenhagen*, from whence he was sent to *Stavanger* in *Norway*, and was there Bishop in the year 1556. after whom his Majesty of happy Memory, King *Christian the third* Ordained that there should always be a Provost over the Churches there, who was under the Bishops of *Bergen*, as long as the Trade of *Feroe* was established there; after-

afterwards he was subjected to the Bishop of *Copenhagen*, when the Commerce of *Feroe* was removed from *Bergen* to the Burghers of that City; which the conveniency for travelling by Sea hath been the cause of. His Majesty hath been Graciously pleased to grant a Mannor in *Andesford* in *Osteroe* called *Gaard Hodele* to the said place of Provost; the first whereof was Mr. *Heine Haugregster*, as we have said above in the History of *Magnus Heineson*; after whom was Provost Mr. *Oiden* in *Osteroe*, Mr. *Tolle* Priest of *Feroe* in *Osteroe*, Mr. *Christian Marsing* Parish Priest of *Thors haven*, Mr. *Jens Skywe* Parish Priest of *Sundoe*, Mr. *John Rasmussen* *Feroe*, Parish Priest of *Thors-haven*, Mr. *John Gabrielson Milens* *Feroe*, Parish priest of *Norderoe*.

Besides this, his Majesty did divide all the Congregations of *Feroe* in seven Church-Corporations, and therewith gave every Priest a free house, where they do reside till this day. The said Church-Corporations

are something large, there being in each of them many, that is to say, 4, 5, 6, or 7, Parish Churches.

*The Church Corporation of Norderoe.*

*Wederoe is the Chief Church where the Priest liveth, his annexed Churches are six, viz.*

The Churches lye remote from the Priest, Leagues.

1. Fugloe.	1
2. Suinoe.	1 and half
3. Bordoe.	3
4. Kunoe.	2 and half
5. Megledal.	1 and half
6. Husum.	3 and half.

*Osteroes Corporation.*

The Parish of *Ness* is the chief, where the Priest liveth.

*The*



*The Annexed Churches are six, viz.*

The Churches lye remote from the  
Priest, Leagues

1. Siow	half
2. Gote	1 & half
3. Fugle-fiord	2
4. Ande-fiord	2 & half
5. Funding	3 & half
6. Eide.	4 & half

*Stromoe* on the South-east end is,  
*Thors haven*, where the Chief  
Church is, and the Priest  
liveth.

*The Annexed Churches are three, viz.*

Remote from the Priests, Leagues

1. Nolfoe	3 quar.	1
2. Kalback	4 quar.	
3. Kirkeboe	1	

*Stromoe*

*Stromoe*, on the North-west end is  
*Kolde-fjord*, the chief Church  
 where the Priest hath his ha-  
 bitation.

*The annexed Churches are four viz.*

Remote from the Priest, Leagues

1	<i>Quidovg</i>	1
2	<i>Westmanshaven</i>	2
3	<i>Qualovg</i>	1
4	<i>Tiornovg</i>	3

*Wagoe.*

The Church of *Midvaag* is the chief  
 Church where the Priest liveth.

*The annexed Churches are four.*

Remote from the Priest, Leagues

1	<i>Sandevag</i>	1 quarter
2	<i>Sydervaaag</i>	3 quarters
3	<i>Boe</i>	1 and a quart.
4	<i>Myggenes.</i>	3

*Sandoe.*

*Sandoe.*

*Sand-Church* is the principal Church  
where the Priest liveth.

*The annexed Churches are four, viz.*

Remote from the Priest, Leagues

- |                        |            |
|------------------------|------------|
| 1 <i>Skaalevyg</i>     | 1 and half |
| 2 <i>Husevyg</i>       | 1 and half |
| 3 <i>Skuae</i>         | 1 and half |
| 4 <i>Store-Diemers</i> | 1 & half   |

*Suderoe.*

*Qualboe-Church* is the principal  
Church, where the Priest keep-  
eth house.

*The annexed Churches are five, viz.*

Remote from the Priest, Leagues

- |                  |            |
|------------------|------------|
| 1 <i>Frodeby</i> | 1 and half |
| 2 <i>Porcker</i> | 2 and half |
| 3 <i>Vaag</i>    |            |

3 <i>Vaag</i>	3 and half
4 <i>Sumboe</i>	4
5 <i>Famoien</i>	1 and half

Thus there is in *Feroe* 39 Parish-Churches; the said Churches are but little according to the meanness of the Congregations; they are built with deals, and without covered with stones: except the Church of *Thorshaven*, which is pretty great, being built of whole beams, with a steeple thereby, whereunto King *Christian* the Fourth of happy Memory, gave Timber, and caused it to be built in the year 1609. And the Congregations lying so wide scattered from each other, the Priests have a great deal of pains, and undergo great dangers in Winter in visiting them often; besides, some lie a great way from their houses, and the Churches that are far remote on the little Islands cannot always be attended, because of storm and bad weather. And when one comes there, the Service of God must be regulated according to the Tides; which

which if neglected one must tarry there six hours longer, and in the mean time the wind may change; so that storm and bad weather keepeth one there a whole fortnight. When the Priest will visit great *Dimen*, they must draw him up, and let him down with a rope: neither can he come to them but in the Summer. They do not visit their Congregations every Sunday, but every 5th, 6th, or 7th week, as the season of the year will permit.

The Priests Revenue is this, They have of every one of their hearers, that receiveth the Sacrament, one skin, that is four *Danish* shillings, instead for their offering, the three great Feasts of the year; which may amount to the sum of thirty Gilders; in some place twenty Gilders, or less. 2ly they have for Tythes, the 4th part of Corn, wool, butter and fish. In the Southern Inlets where the Land is most fruitful, their Tythes may amount in Corn to eight or ten tuns. In the North Inlets to four or six Tuns. In the Northern Inlets, they have in  
the

the greatest Corporations 10 or fifteen Loads of washed wool, in the lesser Corporations, 4, 6, or 8 Leads, according as God maketh sheep prosper; and thus some years more, and some years less. In the Northern Inlets, namely in *Sandoe* and *Suderoe*, where sheeps wool is short, and of several colours, they get little or no Tythes thereof. They have a Tun, or something more of butter, in the best Parishes, and 10 or 30 Loads of fish; some years very little, according as God blesteth their fishing, though it be there now very little esteemed. The Priests have ever from the beginning had a house, which his Majesty was pleased to give them; whereof if the rent were to be paid, it would amount according to the Book of Rents, to a matter of 20 Guilders.

Fishing having now failed this many years, so that the Priests could hardly subsist, and there being no means to assist Priests Widows, that did not marry the Successour; his Majesty King *Christian* the Fourth (where

(wherefore the Lord reward him eternally) upon their humble Petition, graciously granted every Priest of this Country yet another free house, namely in the year 1632, the 23<sup>th</sup> of *April*; the Revenue whereof may amount to 20 Gilders: by which Grant the condition of Priests is pretty well bettered. According to the premisses the Revenue of a Priest put together, in the best Corporation may amount to a great 100 of Gilders; wherewith none can maintain himself and his wife and Children; but, as in *Denmark* the Priests have pretty good Revenue of their own tillage, in their free houses; likewise here home-bred sheep and kine do continually feed the Family, but wool must contribute most to houskeeping, the best and clearest money proceeding from thence. Wherefore a Priest in *Feroe*, when his duty doth not take him up, must not only be a good Husbandman, but also a good Tradesman, that is, a Hose-knitter; for he, and his wife, must diligently  
look

look to it that his people do spin and knit stockings, that may be merchants ware; which if they do not, they fall to ruine. And that Houskeeping requiring many people, one must have at least 5 or 6 Serving-men, and as many Maids for working the wool, and doing other services of the house; which great Houskeeping doth very much eat up it self. Besides, a Priest here does not know how to provide for his Sons, but must needs keep them in other places to learn something wherewith to get their living in time, which puts them to pretty great expences. Wherefore, that they may satisfie every body honestly and well, they farm also some of other mens grounds, as they find most convenient; specially that field, which lies in their free close, that they may enjoy their own in liberty for themselves; a common enclosure producing usuall Quarrels in that Country.

That we are able thus to live, we have specially to thank most humbly,  
after



after God, first those deceased Godly Kings, that have granted us those Priviledges; the Lord let their Souls be bound in the bundle of the living, and be their precious reward in the Resurrection of the Just. Secondly our most Gracious Sovereign now reigning, King *Christian* the Fifth, who not only lets us enjoy the same free houses, but also out of his innate mildness, hath proffered us other favourable Graces. The great King of Heaven give peace unto him, with a long peaceable and happy reign. the Lord give him victory over his enemies, and cover him under the shadow of his wings, let no evil come near his domicil, let his holy Angels ever pitch their tents about him whithersoever he goeth, satiate him, Lord, with a long life, and let him ever see thy salvation..

And although the Parishioners (which yet ought not to be) govern themselves according to the antient Ordinance of Christianity, and do not after the Church-ordinance of *Denmark,*

mark, after the three great Holy-days of the year, except in *Thors-baven*, (which I cannot here omit) but will record to the eternal praise of my Parishioners, who for some years ago in the time of my Predecessor, without being required, have willingly begun to offer on the said three principal Holy-days of the year; which they have not only continued in my time, but also augmented it, both those able strangers that reside here, as also the poor native Parishioners, God grant them and all pious Hearers, that they may offer unto God their hearts as a living, holy, and pleasant sacrifice; the Lord receive their prayers as a perfume, and the lifting up of their hands as an evening offering; I say, although they offer not, we seek not our right or power therein, but rather, according to the Example of *St. Paul*, maintain our selves by our own tillage of what his Majesty hath granted us; that we may not seem to seek more the *Corinthians* means, than the *Corinthians*.

But

But there being but little wool in the South Inlets, in the Corporations of *Sandoe* and *Suderoe*, and no Tythes thereof being paid, the Priests cannot maintain themselves with their calling alone; though they as well as others, have a Tenement of augmentation, except fishing be more abundant.

As the Christian Magistrate hath provided for the office of Priesthood here, so God hath furnished these remote Islands with able Preachers, who teach the pure word of God, according to the true Confession of *Ausbourg*; and though they cannot, as in other places constantly visite their Congregations, they perform nevertheless the service of God every Sunday and day of Prayer, in the principal Parish. In the mean time they oblige their hearers to have their meetings in houses on Holydays, and to read an Homily, and sing Psalms to the Praise of God: obliging also Parents to instruct their Children, since one cannot inform them every Sunday

Sunday, which if they are not able to doe they are admonished to appoint one in every Parish, that readeth best, to teach them for a reasonable sallary, and besides the Provosts General examining in his Visitation, every one heareth his own, according as time and opportunity will permit.

They do not only observe all Saboths, Holydays, and new Moons, Prayer days, as in other places ; but also twice a year three certain general days of Prayer, namely 3 days in the Week of the Ascension of Christ, from the Sunday to the Ascension, and 3 days in Michaelmas week. The 3 days in the week of the Ascension were established 469 years after the birth of Christ, by *Manertus Claudius* Bishop of *Vienne* in *France* ; by reason that during his time in the Bishoprick, there happened not only a great deal of terrible Thunder and Lightning, with fearful Earth-quakes, but Wolves also did run about, and not only tore Cattle to pieces in the Field, but ran into Towns, and did the like  
with

with men. Wherefore, to appease Gods anger, he ordained these three Prayer days to be kept in all his Bishoprick ; which Godly Ordinance the other Christians elsewhere took up of themselves, whereof read *Mannus lib. 4. Fastorum*. And they were afterwards confirmed and ordered to be kept through all Christendome by Pope *Leo the III.* in the time of the Emperour *Charlemain*, in the year 816.

The 3 Prayer days about Michaelmas, are also established by the Popes of *Rome*, who have yet ordered more Litanies, but by which of them it was done, I could not perceive by their acts, Religion being reformed in *Feroe*, the Teachers and Hearers have out of Godly intention, kept these 2 sorts of days of Prayer, doubtless to the end, that in the Spring they might pray to God for his blessings upon the Land, with good Fishing, increase of Corn, and augmentation of Cattel ; and in the Autumn thank God for his blessings and benefits ; which custome  
being

being pious, it is continued to this day. The Lord accept of all to the Glory of his Name.

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### *Of the Hearers,*

**T**Hough the Popish Doctrine be much mix'd with humane Superstition and Figments, whereby the pure word of God hath been much obscur'd, and the simple not able to understand the true ground of their Salvation, which doth consist in Christ alone; and thereby did put their trust and hope in their own and dead Saints good works; nevertheless I find that merciful God hath preserved this poor people in the midst of Popish darkness, with the true knowledge of their Salvation, though some part may have been spoild with old errors and Superstitious Injunctions, as the remanents thereof do witness in some. But that they have kept the  
right

right ground of their Salvation, by an uncorrupted Faith in Jesus Christ, sheweth a very antient Spiritual Psalm, which they in their antient language, call *Kiomer*, wherein are contained the four States of Mankind, namely, their Perfection, Corruption, Regeneration, and perfect Redemption to eternal Life, Wherein is also comprehended the Birth, Passion, and Death of Christ. It seems to have been made in *Island*, there being many words of that Language in it; *Loimer* is as much in Danish, as Light or Splendour, for the Suns beams are yet called in the language of *Feroe*, the *Liom* of the Sun. Wherefore the word of God being compared in the Scripture to a light, splendour, or shining, they have called the said Psalm *Liomer*, as the best splendour and light of Gods word they had; I have enquired after it, but what I could gather thereof is very imperfect. This I must blame in our people of *Feroe*, that almost all of them know the most part of the

old Gyants Ballads ; not only those that are Printed in the Danish Book of Ballads, but also many more of the Champions of *Norway*, that may be are forgotten elsewhere, here in fresh Memory, being usually Sung in their Dances. But they have so absolutely forgotten that gracious and useful Song of the true Champion of *Israel* Jesus Christ, that I could not, amongst many of them find one person that knew it wholly. If our Countrymen of *Feroe* had as carefully preserved it, as they have kept their Gyants Ballads ; they had not been much to blame for the last ; for the praise of our Ancestours ought neither to be put in oblivion, though it may be the number of new Psalms hath brought this in contempt and driven it into the Land of forgetfulness. Let us therefore hear what good they know, and have learnt instead thereof. It having pleased God to kindle a great light for these Inhabitants, by the true Exposition of the Gospel



Gospel, they have since so prospered in the knowledge of the true God, and of their Salvation, that one may truly affirm, the like in the knowledge of Religion, are not found in *Denmark*. For having so seldom the conveniency to hear the Word of God by the voice of their Teachers, the hearers do exercise themselves in reading, having their Danish Postills, where, in the absence of their Priests, they read the Explication of the Gospel: having besides other spiritual Books, as well as that of the holy Scriptures, which they read diligently; whence they are so well grounded in the word of God, that they know in good manner how to confer with their teachers in their meetings about several points of Religion, and other passages that are remarkable in the Word of God. For all their household sitting for the most part at home in the winter, they exercise themselves continually in Singing of Psalms; so that they know more of them without Book, then can here be credibly relat-

ted; Wherefore, when the Congregation doth meet with the Priest in the Church to serve God, they have no need of a Reader to direct their singing; but the Priest beginneth, and all the hearers sing of themselves after him, how difficult soever the Psalm may be; for they not only sing without book, but almost all the men have their Psalm books with them, and ancient hearers, being so well informed, teach also their children; whereunto they are continually admonished by their Priests, and the Provost in their Visitations. Wherefore many of the young ones that are not above 10 or 12 years old, know not only the Catechism of *Luther* with its plain explication, but also Doctor *Nasper Brockmans* Sentences, collected out of the Holy Scriptures, upon every article of Religion.

So that this poor people is richly fill'd with all sort of wisdom and intelligence in the Lord: God grant them all to dispose their lives according to his true fear; least they do bring up-  
on

on themselves a greater punishment ;  
that Servant that knows the will of  
his Master, and doth it not being wor-  
thy of many stripes.

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### Of the School.

**W**Hen the Roman Catholick Bi-  
shops lived in their house of  
*Kirkaboe*, they had their Monks with  
them, that were learned in the word  
of God ; and in the Latine Tongue,  
according to the rudeness of that age,  
whom they ordained Priests in the  
Country, as is seen by the aforesaid  
History of King *Suerre*. Since the  
Reformation, the Bishoprick being  
reduc'd to a Provostship, the above-  
mentioned pious King, *Christian* the  
III. ordered, that the Parish Priest of  
*Thors-haven* should also be School-  
master there, and inform such youths  
as were put to School, where his said  
Majesty appointing 100 Gilders of

*Feroe* to be paid the School-master by his Majesties Bayliff of *Feroe*; where- of the School-master takes 70 Gilders for his Sallary, the rest being imployed to the benefit of the School, and Schollars. Besides which the Schollars of *Feroe* are priviledged, when they become Students, to have their dyet in the Royal University of *Copenhagen*, but that imployment having been hither to a great burthen to the Priest there, there is little or no fruit proceeded of it in a long time, only such youths as were sent to School, have been informed in their first elements, that there might not grow a general barbarism in the Country; which could hardly be otherwise, a Teacher having enough to do with his Priesthood, if he will attend it as he ought. Besides, there are often other hinderances in one manner or other; and finally a man groweth old, weary and weak; by reason of which the School must at last lye vacant; neither can the School-mastership be taken from the Priest, his bene-

benefice being very mean in it self, except the Supreme Magistrate would be graciously pleased to appoint the place something else instead thereof. Nevertheless there are some of the Natives, though few in so long time, that have been sent from that School to other places, to be further informed, who at last have been Priests in *Feroe* ; namely, the following, Mr. *David* in *Quivig*, Mr. *Paul Rasmussen* in *Suderoe*, Mr. *Gabriel Tollefson* in *Ofteroe*, Mr. *John Gabrielson Mitten* in *Norderoe*, Mr. *John Rasmussen* in *Thors haven*, Mr. *Jonas Michelson* in *Koldeford*. Which though it had not been, yet the School hath done this profit, that those persons who have gone to School, and have learned to read and write, are spread about in the Country, of whom many of the Inhabitants have learned to read in Books, and others a little to write, whereby most part of the men of the Country can read in books.

But the Inhabitants being here so poor, that they are not able to keep

their Children to School, whereupon they usually excuse themselves. My late Predecessor, Mr. *John Rasmussen*, represented most humbly their indigency to his Majesty of Glorious Memory, King *Christian* the IV. petitioning for some maintenance for these poor Schollars; which his said Majesty received graciously, and by his Royal Liberality in the year 1647, the 27 of *March*, gave in perpetuity for the maintenance of poor and indigent Schollars in *Feroe*, a Vicarage then vacant in *Roeskilde*, called, *Bona altaris Wilhelmi*, with all the Rents and Revenues of it, in such manner, that the Bishop of *Zealand* shall have the inspection and surveigh of the said Vicarage, that all things be regulated according to the Statutes of the Chapter, and the certain and uncertain revenue thereof be yearly paid, and delivered in time to the Bayliff of the Country, who is to take care that it be presently put in the hands of the School-Master, to be afterwards by his and the Eldest Districts mans

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consent, equally distributed and divided as they intend to answer for it, so that every Scholar that hath need of it, and hath wit and inclination to learning, as far as the said revenue can reach, may receive about the sum of 10 currant Dollars, or 10 Gilders of *Feroe* yearly; and the Bishop is to cause the said School-Master to give him an account how this money is given out, and as far as is possible, look that those that have means themselves do not enjoy this money, least the poor should suffer need by missing it, in regard it hath been graciously appointed by his Royal Majesty out of a Godly and Charitable intention for the relief of the poor only. Besides this, his said Majesty gave the same year to the School of *Feroe*, 50 Rix Dollars in Specie, and the right Honourable the Lord *Nicholas Trolle*, of *Trollholme*, then Councillor of State in *Denmark*, Governour of *Roskill*, and Vice-Admiral of the Kingdom, likewise gave of his own Liberality 50 Rix Dollars in Specie, and ordered

that the said Capital of 100 Rix-Dollars should be left upon interest to the Provost of *Feroe*, that should be inspector of the School, one after another; and thereof should be paid to poor Scholars maintenance yearly, at *Easter* the rent, viz. 6 Rix Dollars. They ingaging their year of Grace for the Capital rent, and other damage that it might incur; for which 200 Rix Dollars Mr. *John Gabrielson Mitten*, for two years since bought two Fields in *Suderoe*, that the yearly revenue of the School might be received without troubling the Provost, he not being able to make use of the mony, and it not being possible to imploy them otherwise in that Countrey.

Since that School hath been so indowed by the Kings Munificency, (wherefore the Merciful God be unto his Majesty as well as his said Excellency (both dead in the Lord and in good Memory with men) a great reward eternally) there hath been a pretty conflux thither, whereof is  
come



come no little fruit, for in the year 1660, in my time three Schollars were dismissed with Testimonies to the University of *Copenhagen*, where they were approved and admitted. There were afterwards several persons, something grounded in Humanities, sent to *Copenhagen* also, where they obtained *honestum locum*, and there are now thence as many Learned Persons of *Feroe*, as could supply all the callings thereof, four of them being already Priests in that Country; but because (it would be tedious to expect till all those callings were vacant, that they might be provided with their own Countrymen, some do seek preferment in *Denmark*, wherefore his Majesty of Glorious Memory, King *Frederick* the Third, preferr'd two of those that were<sup>e</sup> sent from that School to the holy office of Priest, namely, Mr. *John Hanson* Chaplain in *Helsingor*, and Mr. *Thomas Jacobson*, Parish Priest of *St. Peters Church* in *Berringholme*, which are the first per-

persons of *Feroe* that have been advanc'd to any Priests office in *Denmark*; so that more Prophets could yet come from that poor *Galilæa*, if their Parents would sanctifie them to the Lord from their youth.

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CHAP.

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## CHAP. VIII.

*Of Specters and Illusions of  
Satan in Feroe.*

**T**Hough the Hearers are here free from false Doctrine and Hereſie, yet Satan doth not omit to trouble them in other manners, that he might overcome them. There are many examples related by people that live yet, how he hath deluded their Parents in the darkness of Popery; which we will altogether paſs by as a Fable (though much of it may be true) and here only inſert how the ſaid common enemy hath behaved himſelf towards many perſons, ſince the pure light of the Goſpel doth ſhine amongſt us, in deluding, ſedu-  
cing,

cing and leading them out of the right path of Gods word; for we have here many Examples how he hath taken some away, and carried away some, restoring them afterwards, though weakned in their understanding; whereof I will only mention some certain Histories, that are yet in the memory of man, (and some others that have happened whilest I was my self at *Feroe*.

I had not a mind to meddle with that matter, it being of a very arcane and hidden nature, that can scarce or not at all be comprehended by a mortal man, but there being many of a weak faith that will not believe there are such Apparitions in nature: though many wise and learned men maintain it in their writings, and specially *Ludovicus Lavaterus*, a famous Divine, in a particular Treatise de *Spectris*, and is so generally known in *Feroe*, that almost every where in the Country, where they have read no Books thereof, nor heard any relation from other places, know

it so perfectly by the open works and apparitions of Satan, that they are in no doubt at all of it : yea, that unquiet spirit hath lately plaid a trick in my Congregation, and in the whole County, whereby he gave me enough to do, though he was forced with shame, by the vertue of God to creep away & retire into his darkness; therefore in spight of him, to the destruction of his Kingdom, to strengthen the believers, and convince unbelievers, I have made bold to insert here, and put forth the following true Histories and matters of fact.

It happened about fifty years ago, or above, that there lived a Tenant called *Simon Simonson* in the ancient Bishop-house of *Kirkeloe*, whereunto belongeth a little Island under *Sandoe*, called *Hode* or *Trolboffred*, whereupon Oxen feed Winter and Summer. There was found on the said Island an Oxe, which did not belong to the Farmer, nor to any man of the Country, wherefore the Bayliff did challenge the propriety of it in the  
Kings

Kings name, and commanded the Farmer to bring him the said Oxe, which he prepared to do, having with all his folks a great deal of pains before they could overcome it, and lay it bound in the Boat; but being departed in good weather from the Island, he was with all his folks and the Oxe carried away, the Boat coming back safe and whole, with all the Oars to land, so that there was no sign at all the people could be perished in other manner. Besides the Countrey man had taken with him in the Boat three of his own Oxen, that swam in the Sea near the Boat, and were taken up. This happened, as is known to all understanding old people in the year 1647.

It arrived for a short while ago, namely in the year 1665. that the Tenants Daughter of *Froldenesse Gaard*, in *Kalsøe* of *Norderoe*, a marriageable maid, went in the evening from her work, and was lost, so that she was never found since. Neither is there any likelihood she should be perished,

the

the Sea being far from the house, and the never having had any sad thoughts, wherefore she should undo her self.

Our *Danish* Historian, *Saxo Grammaticus*, is much blamed by *Forain* Writers, for having, amongst other things, inserted in his History such incongruous accidents with reason; specially how King *Hading* was led away under the earth by a spirit in the figure of a woman, and yet came back again. It may also be that the ingenious Reader will blame me, as one that filleth this Treatise with Fictions and Fables; but I know certainly that what I write did happen so, though we cannot comprehend it by reason. It was not so strange, that such happened in the darkness of Paganism, Satan being then powerful amongst unbelievers, as it is wonderful it should now come to pass God having implanted his true faith in the heart of the Children of men, wherewith they might extinguish the burning dart of Satan. But these Histories

ries being useful, partly by their remembrance to draw men from the security of sin, incite them to continual prayer and invocation; partly, that one may not so easily reject the Relations and Writings of the Antient, though they do not agree with these times; I will therefore proceed to relate some Examples of those that have been carried away, and are returned, as King *Hading*; joyning thereunto my poor meaning and explication; desiring nevertheless the courteous Reader to take, all in the best meaning, and not judge or condemn before he understands it perfectly.

It happened for a good while since, when the Burgers of *Bergen* had the commerce of *Feroe*, that there was a man in this Country in *Seruaag* called *Jonas Soideman*, who was kept by spirits in a mountain during the space of seven years, and at last came out; but lived afterwards in great distress and fear, lest they should again take him away; wherefore people were obliged



ged to watch over him in the night; and at last, for fear of that, he returned from hence to *Bergen* in *Norway*.

Whilest Mr. *Taalle* was Priest in *Osteroe*, it happened that one of his Hearers was carried away, and though returned again; at last the said young man being to be married, and every thing prepared, and the Priest being arrived the *Saturday* before at the Parish, the Bridegroom was carried away; wherefore they sent folks to look after him, but he could not be found; the Priest desired his friends to have good courage, and that he would come again; which he did at last, and related, that the spirit that led him away was in the shape of a most beautiful woman, and very richly cloathed, who desired him to forsake her whom he was now to marry, and consider how ugly his Mistress was in comparison of her, and what fine apparel she had; he said also, that he saw the men that sought after him, and that they went close by.

by him, but could not see him; and that he heard their calling, and yet could not answer them: but that, when he would not be perswaded, he was again left at liberty.

Mr. *Erasmus Ganting* Parish-Priest in *Waigoe*, whose Son Mr. *John Erasmussen* was my Predecessor in *Thors-haven*, his daughter called *Christine*, being young, went once in Summer, in the absence of her Father, to play in the fields with her other young Brothers and Sisters; and as they were playing, there came to them a Duck running in the grass, fluttering with her wings, and the Children running after the Duck, this Girl ran before them, and coming behind a house after the Duck, they saw her no more, and knew not what became of her. Whereupon her father being come home, and hearing this, was very much troubled, and seeking after the child, but could find her no where. At last he sought the assistance of God by prayers, and invocation, and going once into the field, did seek as far as he

he could; and it being eight days after her loss, he found her, unhurt, and warm, sleeping and wrapt with her head-cloth about her head, lying on a high rock above a hundred fathoms high, just at the brink of it. He took her so home along with him, but the child could relate nothing of the business; saying that a great man carried her away, whom she thought had been her Father. When she came to years she was of a weak understanding, and was nevertheless married in the Country, having many children: she died a few years since, her Mother and three sisters being yet living.

For thirty years since, it happened, that a woman of *Westmans-haven* in *Siremoë*, was carried away, and by common prayers in the congregation, was found again on the eighth day, but dead and yet warm, lying in the midst of a high way.

In the year 1688, the second of *August*, *Domin. 2. Trinit.* the daughter of *Olluf Hanson*, of *Felberstar*, was mist on the way, as she was returning

turning from Church, having the same day received the Sacrament of me, whereupon in the evening, as well as two days after, they sought for her every where but could not find her; at last her father complained unto me, and the next *Sunday*, being the 9th of *August*, in the Congregation of *Kalbach*, which I then visited, I earnestly admonish'd them to fall down with me before God, for the deliverance of that poor creature. The Lord also heard our prayers and intercession, for the next day at three a clock in the afternoon, she was found by some Milk-maids in the next Hamlet to *Volberstat*, namely *Sunderdal*, lying between two stones at the higher part of the close, having her cloth wrapt about her head, she would speak to no body that went by, neither durst the Milk-maids speak to her, but went and discovered it to the man of the house; who went and spoke to her, desiring her to rise; which she did then, first speaking to him; and the man asking her how she was come thither, she shew-

shewed him beyond them a pretty high clift, whence she had glided ; down though the man assures , it was impossible for any man to come down from thence without hurt ; besides, her linnen and clothes were as clean, and her shoes as new , as the day she was miss'd, though there had been during some days and nights great storms and rainy weather : neither did she according to her own confession, eat any thing during these nine days, and yet being come home, was well disposed to receive and digest whatsoever meat they gave her. I have endeavoured by all means to make her confess the whole business unto me, but in vain : for she said always, that she lost her self in the mountain; which cannot be, the ground lying high , and being but a League broad ; from the top whereof one may see the Sea on both sides, where- by one may easily find the right way, and from *Kirkeboe* to *Velberstat* the way is along the Sea-side, and over the high mountain, so that a Beast cannot lose

lose it self, much less a reasonable creature, except one does it purpose-ly; and yet it would be great labour to climb up that great mountain; but I have found also by other Examples, that would be too prolix to insert, that most of such people are not only seduced in their bodies, but also in their minds; so that they will by no means discover that business; and there are others that do not know well themselves how it was; nevertheless, if there has been a natural wandering by the fancie of that simple Creature, as the Reader will possibly imagine: I doubt whether the party could live nine days, without the least hurt or damage of nature: *Hippocrates* telling us, *ἄνθρωπος οὐ δύναται ζῆν ἑπτὰ ἡμέρας χωρὶς ἐσθίου*, That is, a man cannot live above seven days without meat; whereunto all Physitians and Naturalists do agree, it being dayly confirmed by experience. *Levinus Lemnius* writes, that a man can live seven or nine days without meat, but then nature is already indammaged, and the forces of the body weakened.

A.

*Arild Henisfield* writes upon the relation of others in the History of King *Erick Menveds*, that Duke *Waldemur*, who with Duke *Erick* his Brother, was cast in the Tower of *New Kiobing* by their Brother King *Byrge* of *Sueden*, that they might dye of hunger, lived 11 days without meat or drink, and his Brother but 3 days. But this seems to be guess'd by the discourse of the common people, and giveth no certainty; for the History sayes that the Tower was well shut with Locks and bars, and the Keys cast into the River; so that none could tell exactly when they expired. If the one Brother, as is related, lived so long, he must have sustained himself with the body of his dead brother. Whence followeth also, that this maid could not naturally be kept alive without meat.

In the same Harvest a man of *Sunderoe* was also carried away, as the Parish Priest there, *Mr. Jacob Christianson*, writ me, and afterwards further related me by word of mouth;

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He was absent several days, but by the prayers of the Priest and Congregation, he return'd shortly after, being then dumb during a fortnight : at last by their general Prayers, having recovered his speech, he spoke blasphemous words against God, and his holy Scripture, but by the Grace of God came again to his right sense ; and afterwards related, that whilest he was away he perceived nothing, but when he should return he saw a great many of that sort of Spirits that push'd and thrust him away from them, and then he returned without hinderance. Doubtless the Devil by the Commandment of God, upon the prayers of the Congregation durst not keep him longer.

In the year 1669. Satan did here torment two Children of a man of *Saxan* in *Stremoe*, the Parish Priest of the North Church Corporation, whereof Mr. *Gregory Hanson vaard*, writ also unto me ; the mans name is *Christopher Absolonson* ; His Son was first troubled by him, but by the assistance



stance of God the boy overcame him ; so that the evil spirit fled when ever he saw him, and the boy could also plainly see when he came : but as soon as he begun to pray or sing, the Spirit vanished. He afterwards troubled his Sister from the beginning of *August* to *Christmas*, the Maids name is *Mary*, when the spirit came to her she grew very sick, and hath almost continually been sick and weak of understanding ever since he begun to trouble her. But that I might have certain information thereof, I have sent for the Boy, from whose mouth I received the following relation. He told me, that he saw him first about *St. Olavs* day in the evening, before the house in the Figure of a great man in grey cloaths. The next time he saw him was on *Christmas Eve*, when he came into the house and took out his Sister ; wherefore the Boy pursued him and found him neer the River, standing over the Maid, which lay on the Earth near the water ; but at the Boys coming he went away ;

wherefore the Boy carried his Sister into the house, she being sick and weak : but the Spirit followed him softly to the house, and when the boy came out again, he stood yet before it. The next day in the evening he came again in the room, and the boy saw him leaning against a Post ; but they being awake in Prayer and invocation, he did not tarry long : and when he went out the boy followed him out of doors, wherefore he spoke to the boy, and ask'd wherefote he followed him so ? the boy ask'd him again, what he had to do there ? whereunto he answered that he should get what he came for. And the boy replied, that he should not get it at all. Whereupon he went away, as another man ; but came nevertheless again several times in the night, when they were watching over the Girl, being in the mean time in continual Prayers and Singing of Psalms, but he did them no harm, except that he put out the light, and the boy grew something sick, the Girl not being able

to speak as long as he was there : the 23<sup>th</sup> day, being *Christmas Eve*, the Boy being absent, the spirit came in, as she sate by the Table, and was playing at Cards with her other brothers and sisters, and struck her on the one side as she sate, so that she spit blood afterward. Since came the Parish Priest to them, and sent her over to *Gote* in *Ostereo*; from which time they have perceived nothing of the spirit.

In the aforesaid Examples there are many things considerable which ought not to be passed by in silence.

For the first, that they let themselves be seen in outward and corporeal shape, is not only proved by Profane and Church Writers, specially *Sulpitius Severus*, in *vita Martini Episcopi Turonensis*, but also by the Holy Scripture, in the Devils tempting of Jesus Christ in the wilderness. *Matth. 4th.*

Secondly, that they have their habitation within Mountains in Caverns and Holes, vacant and dry places; our

famous Divine Doctor *Jasper Brocke-*  
*man*, teaching us also in his Systeme  
 of Divinity, that they inhabit in  
 those places that are polluted with a-  
 ny crying sin, as effusion of blood, or  
 where unbelief or superstition hath  
 gotten the upper-hand.

But it seems they go into the moun-  
 tains, where the eye of man can per-  
 ceive no entrance ; the possibility  
 whereof *Stephanus Johannis Step-*  
*hanus*, in his Notes upon *Saxo Gram-*  
*maticus*, teacheth us to be by the  
 cunning power of Satan : but in what  
 manner it happeneth , is an Art the  
 Devil keeps for himself.

Thirdly, that they will abuse the  
 body of men to luxury was well  
 known to the Heathens, who called  
 them therefore *Incubus* and *Succubus* ;  
 as also to the holy Fathers, wherefore  
*Hieronymus* by reason of their great  
 luxury, called them *ficarius's* ; yea,  
 many witches confessions of the se-  
 duction of Satan, do plainly witness  
 it ; whereof many examples are found  
 in *Theatro de veneficiis*, and other writ-  
 ings.

Fourth

Fourthly, that they cannot easily carry men away, as they please, happeneth by the Almightyness of God, whose power is greater than the Devils, and assisteth those poor men, for else it would be as easie for them to carry away men in their infirmities, as it was for the tempter to carry Christ through the Air, upon the Pinnacle of the Temple.

Fifthly, That they cannot do men more harm than God permitteth them; which is plainly perceived in the Book of *Job*: That they may be seen by some men and not by all, might be proved by more Examples here in *Feroe*, that being a meer endowment of their nature, and that people grow much altered, when they see such Apparitions.

The curious Reader may, perhaps, be desirous to know, what they may be? There have been many before now, and are yet, that will not believe such Apparitions, esteeming them to be only the meer fancies of melancholly people; but it is as great

error to deny them, for the many examples, both here and elsewhere, not only amongst common people, that do easily deceive others or are deceived, but also amongst many understanding men, as is read in History, together with the Holy Scripture sufficiently prove their existencie; notwithstanding that the eyes and ears of men, in many sights and Apparitions, by an error of the sense are deceived.

And as the Disciples took Jesus Christ when he walked upon the Sea, and when he appeared to them the doors being shut, to be a Phantasm or a Spirit; so many simple people pretending they have seen or heard spirits which were not so, maketh that the most part contemn the opinion, there should be any.

We call such Apparitions Specters, because they present themselves to the eyes of men, appearing as if they were real bodies, whereas they are spirits, that take upon them an external figure, and in respect to a right  
created

created body, are to be considered but as shadows. Wherefore Christ says to his Apostles, that took him to be such a spirit, Why are you so afraid? and why come such thoughts into your hearts? look upon my hands and feet, it is my self; feel and see; for a spirit hath neither flesh nor bones, as you see I have; that is, though a spirit appears with the outward figure of a body. By which words Christ doth not refute the Apostles opinion of spirits, as vain and erroneous, but agrees with them, that there are Phantasms, that they are spirits, and that the figure they take, hath not the propriety of a natural body. Secondly, Christ grants, that they had cause to have been afraid, if he had been a Phantasm. Whereby we are taught, that our own nature proveth their existencie, since we are afraid when they appear, by reason of the innate enmity which is between men and such spirits. Wherefore when *Eliphas of Theman* saw a spirit going before him, and there

stood an image before his eyes, where of he did not know the figure, but heard a voice, the hair of his body stood upon end. In Latin they call them *Spectra*, that is, such spirits as are seen, so that the invisible good Angels when they appear in visible forms, for as much as they are seen, may also be called *Spectra*; but we according to the Holy Scriptures, and the explication of all Learned men understanding only by *Specters*, spirits who in several visible Figures and likenesses appear unto men, either to hurt or frighten them; of which sort was the figure that appeared to King *Saul* in the likeness of *Samuel*, 1 Sam. 28. as also the Divels outward shape, that spoke with *Christ*, and tempted him in the wilderness, *Mat.* 4.

The Heathens, in their writings, call some of those *Specters*, *Faunes*, *Satyrs* and *Panes*, which we call in *Danish*, *Skow* and *Bierge Trolde*, that is *Wood and Mountain spirits*; those of *Feroe* call them under-ground people, hollow men, and *Foddenskemand*.  
The



The Holy Scripture calls them Gods of the Woods, *Esaiah 13th.* and also field Gods, *Dent. 32.* which really are none but unclean spirits. I have read in the writings of a godly man, who pretended that, besides the good and bad Angels, there were also external spirits of the world, which were not eternal, and took their natural origine of the worlds visible spirit, and finished also naturally; which if it were, they should then be some other Creatures then the eternal spirits, or the visible shap'd Creatures. Though there be much whereof our eyes cannot see the essence, our reason comprehending no further, then what is discovered in the outward corporal nature, which yet it hardly comprehends; as the wise man complaineth; nevertheless one ought not to affirm such things, as have no ground in the word of God, though it were so in nature; and therefore we will only contemplate these Apparitions by the clear light of Gods word, and thereby, together with understanding

ing Learned mens writings, see what one may conclude and judge of them.

One would think it might be worth a particular Speculation, that the Holy Scripture speaks of Phantasms together with *Zijm*, *Jim*, and *Ochim*, *Esa.* 13. 21. *cap.* 34. 14. *Jer.* 50. 39. for the Lord threatening *Babylon* with its last destruction, saith by the Prophet *Esaías*, *Babylon* shall be changed as *Sodom* and *Gomorrha*, and no man shall inhabit there any more, neither live there for ever; but *Zijm* shall there pitch their Tents, and their houses shall be full of *Ochim*, Ostridges shall live there, and wood divels leap thereabouts; Owls shall sing in their Palaces, and Dragons dwell in their pleasure-houses.

The Prophets calling them *Zibim* and *Ohim* is not expounded by *Luther* in his Bible by any other word, but he writes in the Margin, that he taketh them to be all sorts of wild Beasts; understanding, without doubt, such wilde Beasts as the wise man describes

scribes in this manner, *Wif. 11. ver. 19, &c.* The Lord, saith he, sent over them because of their sins, new shaped, cruel, unkown Beasts, that either breathed out flame, or blew out cruel smoke, or darted sparks terribly from their eyes; which not only could bruise them to pieces with terror, but murder them with the terribleness of their sights. The wise man reckoneth also up these unknown Beasts, *Chap. 17. ver. 3. 9.* among spirits, wherewith the *Egyptians* were terrified. *Maldonatus* in his *Scholia* upon *Esaiah*, esteems this kind of cruel, unknown, wild Beasts to be a sort of Devils.

That excellent Philosopher and Divine, *Johannes Henricus Orsinus*, in the sixth Book, *Chap. 27.* of his *Analekta sacra*, writes, that these names can signifie both cruel wild Beasts and men, but more properly Devils, for *Zijm* from זיז driness, are properly those that inhabit dry and desert places; *Zijm* from זיז an Island, those that live in Islands; *Ochim* from אכח

a funeral Bird, those that cry out with a terrible voice; but in the Prophet he understands Divels to be so called; first, because *seirim* or Wood-divel is also mentioned there; secondly, because Saint *John* doth so expound it in the Book of the *Revelations*, Chap. 18. ver. 2. when he saith, *she is fallen, she is fallen, Babylon the great*, and is become the habitation of Divels and the domicil of all unclean spirits, and the repair of all unclean birds. Thirdly, because it is plain both by holy and profane writings; and experience teacheth actually, that Divels have their habitations in desert places.

My poor conclusion is this, that the examples and clear words of the Holy Scripture do agree both with other Histories, as also with the above-mentioned of the apparition of spirits, that they were not fancies, but were real and indeed; and those Images not being substantial bodies, they must be spirits in external figure; and appearing to hurt men, that they are  
not

not good, but bad spirits, that is very Divels. And such as are mentioned in the abovesaid true Histories, whether they appeared in the Figure of man, or of any Beast, are doubtless that sort of Divels, which the Holy Scripture particularly calls Field-gods in the fifth Book of *Moses*, Chap. 32. ver. 17. 2 *Chron.* Chap. 9. ver. 15. For Divels can far easier turn themselves in several such forms, than in that of Angels of light; it being all one what name one gives such Apparitions, if one but knows their Chief, who as the deadly enemy of all mankind, that walketh in every Element to hurt man; *Sinesius* teaching that there are six sorts of spirits, that are all bad, appearing to men specially to hurt them, namely, those that are in the air, in the fire, in the water, upon the earth, under the earth, and in darkness; all sorts of men both good and bad being obnoxious to be troubled by these spirits: the good to separate them from God, as the examples of *Job* and Christ do witness; which

which God doth permit that their faith may be tri'd, and that they may learn to walk warily. The bad, over which though Satan hath a great power, yet he appears to these following, Murtherers, oppressors of the poor, disobedient to their Parents, despisers of God's word, unbelievers and superstitious people, and those that have made a contract with him, whom he so long deludes, till at last he takes them away both body and soul.

As long as these Islands of *Feroe* have been uninhabited during so many hundred years, it seems they have been nothing but an habitation of Devils, a Domicill for unclean spirits, and a Den of Goblins, it being sufficiently known in History what power the Devil had antiently in the Countreys of the *North Island*, *Finnland*, *Varmeland*, and *Lapland*; and many know how powerful they are there to this very day. Besides the solitariness of *Feroe*, there are not only found great Chinks, and long dark holes above in the Mountains; but also

also below underneath some places, quite through the Land. Whereof one hears sometimes tell strange Stories enough, amongst which there may also be some truth; besides here are also those terrible Caverns mentioned above which they call Latters; and when men took in the Country to possess it, those spirits could not be driven out by Fighting, force, or Weapons, as the abovesaid Fable of *Myogenesse* would perswade; for iron is like straw, and brass as a rotten wood, as the Lord saith, *Job, Chap. 41. ver. 17.* against the strength of *Leviathan*, or the Divil. Besides, the people here have chosen their habitation near the Sea-side, but the mountains with their holes and chinks are uninhabited to this day; and though the whole Country were inhabited in all places, it would not therefore be free from these unclean spirits; for what Country is so populous but the Divil may be there? where is there ever a Church built, but the Divil builds himself a Chappel? where is there

there any wheat sowed, but the enemy soweth tares amongst, *Matth.* 13. ver. 25. he runneth about amongst men, to see whom he can devour, *1 Pet. Chap. 5. ver. 8.* The evil spirits that are cast down from Heaven from their first origine are wide spread abroad, not only in the air, but also over all the earth; they take no room neither are naturally contained in any place; for they are bound together with obscure chains, live in outward darkness; nevertheless they are in greater number about men, than one can believe; neither can a little space hinder their presence; for if a whole Legion of Divels can have room enough in one only man, how many then could be contained in a little Chamber, with one only man? Oh! that some mens eyes were but opened, they would then with greater fear and trembling work out their salvation: yet, though they be manifold in every place, they have not an equal power every where; when the inhabitants of *Feroe* were heathens, and



and strangers to the knowledge of Jesus Christ, these spirits had power enough amongst them by reason of their unbelief, *Ephes. 2.* yet in this time he hath been for the most part quiet; but when the Lord had sent them his word, the Ministers thereof, alas! mix'd that pure word with humane Superstition and figments and fill'd their Hearers hearts more with errors and superstitions than with true and justifying faith. But as 'darkness is never so thick, but the light doth break through, so the light of God's Word did shine in those dark days for them, that did seek invisible things, and they received a true faith shining in their good works; but others that gaped after outward splendor, which was though but darkness, and remained in obscurity, being blinded in their errors and superstition; whereby Satan made at that time more proofs of his Mastership than at any other, aswel here, as in other places, by many false sights and miracles, that he might the better extinguish their spark of faith, and wholly

wholly darken their understanding. Finally, God having out of his Grace, driven away such darkness of errors, by the great new kindled light of his Gospel; the great Prince of darkness was forced to retire and hide himself; but, it seems, he hath not been in quiet, and therefore by the permission of God, breaks out and sometimes openly deludes these poor Inhabitants, seducing them sometimes to their eternal ruine, and sometimes to an error and delusion for a time.

Christ teacheth us how this cometh to pass in the Gospel according to St. *Matthew*, Chap. 12. ver. 43. That the unclean spirit finding no rest in his dry mansion, returneth then back with seven other spirits worse than himself; that is to say, with many gross sins and vices to precipitate a man into. Truly, the deeds and effects shew the words of Christ to be true: for it cannot be exprest how stedfastly some keep their old Traditions and superstitious customs, which they do secretly and diligently observe, thinking

ing themselves very subtile if one cannot with sharp admonitions and warnings from the word of God root them out.

Besides, many gross sins and vices, as in other places, here in use amongst many, (the true Children of God being in no ways meant hereby) here grow up young people that are disobedient to their Parents, stiffnecked and contradictory; wherefore the Devil, as is said before easily appeareth.

Tell me, Christian Reader, what is this? but that the old Spirit of superstition is come again into his house, hath found lodging with those many errours and superstitions, and with other unclean spirits, work out many abominations (God grant this were but in *Feroe*) so that it is no wonder if he thus far deludeth man; but it is to be wondred, that the Devil doth not oftner appear, taking and carrying more men away than he hath done already. We must thank God therefore that hath put a ring in his  
nose,

nose, that his goodness and long-suffering might incite men to better themselves and repent; yea, it is the cunning of Satan not to appear so often in a visible figure to many impious people, that continually call upon him, and curse by him, that at last he may lead them captives at his pleasure into perdition.

There may possibly yet be found some that will not believe all this, because they never saw any such Apparitions or Divels: whereunto I answer, that I never saw them neither, and pray God I may never see them; and which I also wish all my Readers: and if ever I should see them, God being pleased to tempt me thereby, I will beseech him to give me his Grace and a good Spirit, that I may overcome them by faith; this Opinion being other wise an humane weakness, not unlike the infirmity of *Thomas*, that would not believe except he saw; whereas faith doth consist in believing things which are not seen, nor can be seen. It is a poor conclusion in reason,

son, that because one hath not seen a thing, therefore it is not extant in nature : every one hath a reasonable Soul in himself, which is an immortal living Spirit, and yet none could yet see it forsaking its habitation, and the parting from the body. The Angels pitch their Tents about the Godly, yet who ever saw them? none can ever see God and live afterwards in this mortal body ; is there therefore no Soul, Angel nor God existing. As long as we are in this mortal body, we can naturally see none but corporeal creatures, and yet our eyes are so weak, that they cannot discern many things, but by the help of an instrument invented for that purpose. Nevertheless there are men that have seen such spirits, as is shewed by the aforementioned Examples, and other Histories ; but then those spirits had taken upon them some visible shape. The Specters above-said are as well spirits, as the Angels, all being invisible to our eyes ; nevertheless we read in the Holy Scripture, that many have  
seen

seen them, specially the good Angels, in such an external figure as the business about which they were sent, did require ; for the Afs of *Balaam* saw the Angel of the Lord with a drawn sword in his hand, which *Balaam* could not see till the Lord opened his eye. *Saul* saw a figure in the likeness of *Samuel* ; *Elisha* saw a whole Army about him upon the mountain in the likeness of flaming waggons and Horses, which his servant *Gebazi* could neither see until his eyes were opened ; King *Belshazzar* saw a hand before him writing upon the wall ; to pass by the examples of the *Maccabees*. That tempter the Di-vel went openly to Christ in an outward shape, and may be in that of a man, since he spoke as one. By which Examples this matter is clearly proved by having been seen ; and therefore he that will not believe the afore-said Examples happened in *Feroe*, because he hath not seen such Apparitions (though the said Examples be as certain as if they had been sworn before

before a Court of Justice. and therefore will be irrefragable as long as the world lasts ; no body being though (bound to believe more thereof than pleaseth him) yet he must believe those examples that are in the holy Scriptures, except he will of his own accord precipitate himself into error.

Satan hath also endeavoured by special visions and learning to seduce the Inhabitants of these Islands from the true word of God. For it happened in this Country, in the year 1667, that a person called *Jacob Oluffson*, being then at *Giow* in *Osteroe*, in the 24 year of his age, the 17 of *Jan.* fell into a sickness, lying a bed during a fortnight, and on the 14 day of his disease ; namely, the 20 of *Jan.* on Sunday night, as he lay asleep, there came one in to him with shining cloaths on, whereat he wakened, and perceived him in that figure in the bed by him, the room appearing full of splendour, and he gave the young man a serious salutation and respect.

Secondly, he asked him where his pain was? whereunto the young man answered nothing ; afterwards he stroaked him with his hand along his breast, and round about ; whereby the said young man was presently healed, and he enjoyn'd him then that he should say a prayer thrice every day, pronouncing the prayer 3 times unto him ; whereby the young man learned it instantly, it being as followeth.

**O** Thou worthy, Holy Ghost, comforter of all sorrowful and afflicted ! thou knowest best what our flesh and blood can suffer in the cross, where it goeth but sadly with us, except we receive help from another place, then from our selves ; be thou therefore my comforter and my Shield, strengthen me by thy power, help me in my great infirmity and assist me ; chear up my heart and mind, that I may call and cry unto thee for help in my necessity : strengthen my faith, that I, with a firm expectation and assurance, may expect help and counsel from  
above :



above: give me grace that I may suffer with patience thy fatherly rod, and do not with murmuring and impatience offend thee. Since we know not in our crosses, what we should pray for and desire; do thou the best, and pray in us; Thou, who with the Father and the Son art an Almighty God to all eternity, Amen.

Afterwards he told the young man, that he should say this Prayer the first time he should come to Church; first on the threshold of the Church door, kneeling down with his face turned from the Church, commanding also that the people of the Country should pray unto God, saying this Prayer, with joyned hands and bowed knees to the Lord thrice every day, so the Lord would turn away the punishment which threatned the Land; and commanded, that he should admonish the people to convert themselves, leave off their cursing and swearing, and desist from all other sins; and that so God would appease his anger.

Having said that to the Lad, as he would go away, he added, Rise sound, and sin no more ! Departing so from him, and going away through the Roof-hole. Five days afterwards he appeared the second time to the young man, before it was clear day, as the Lad was sitting in his bed, and sung the Psalm, *My Shepherd is the living Lord, &c.* it came in his mind as if one had desired him to go out, though he saw nothing ; whereupon he arose, and put on his clothes, and went out before the house, where he saw in the South South-west, the Heavens open, and one coming down from thence, who stood by him in the yard with a Priests habit on, that reached down to his feet, the habit being red and white, with a red Cross on the back ; and he said to him that he should not at all doubt but he came from God ; and therewith left him hastily, ascending to the place from whence he came. The next *Sunday* night, which was the seven and twentieth of *January*, he came to him the third

third time, as he lay awake, in the same form as the first time, through the Roof hole into the bed; and asked him if he had spread abroad what he had commanded him? whereunto the youngman answered, yes. Whereunto the other replied, not so earnestly as it ought to have been done: asking him withal, whether he had not seen some signes in the Heavens? the Lad answered, that he had seen no signes, but that other folks said, they had seen two Suns in the Heavens (*Samuel Powelson, Eclendar Anderson, Sineve, Jonas daughter, and some more of Elderyg* witnessed in the Court, they had seen these Suns) then he said, that they did look as if they had been Suns, though they were not; but a signe that they should begin to keep Holyday, from the time they saw the true Sun arise, which was on *Saturday* at half an hour past 12 in the afternoon; and that Sermon which they preached on *Sunday*, should be preached on *Saturday* in the afternoon; and that

when they rowed out, they should sing the Psalm, *My Shepherd is the living Lord, &c.* and as the Lad going about to wake his Stepfather, that lay in the bed with him, he departed as before, going out through the Roof-hole. The next night, Jan. 2<sup>nd</sup> Feb. he appeared unto him the fourth time, as he was awake as before; the young man asked him then who he was? He answered, that he was Saint *John*, that lay in the bosom of *Jesus* at the Lords Supper, and spake no more, but vanished away, as formerly. He came to him the fifth time in the night, presently after the Parish-Priest Mr. *Paster Hellison Wiberg* was gone to visit his Congregation, and asked the Lad if he had declared to the Priest what he had commanded him? the young man answered yes, adding thereunto, that the Priest found very strange, that he should appear unto him, who was so great a sinner. Whereunto the pretended Saint *John* answered, that the Lord had given many signes, and giveth yet many signes, that are not manifest.

These

These apparitions became publike in the Country, and many of the simple hearers did put great faith therein. Whereupon I did send for the said person, examined him, and earnestly admonished him, that he should not have any thing to do with any such invented figments ; but the young man persisted in the same affirmation, that the said matter was past in the foresaid manner; wherefore I have written the matter of fact word by word as he told me.

But the fire being once kindled, would not go out of its self, but kindled it self further round about ; for his fame was spread over all the Islands, and in all Congregations: the common people giving great credit thereunto ; specially servants for holydays sake, and begun in many places to keep Saturday holy, believing really that it was just, the person to whom this vision did appear, being esteemed by all to be very Godly, so that one had never heard a vain word or oath from his mouth. Wherefore many observed dilligently their new holyday, but they could not desist from cursing & swearing: besides this, they invented them-

selves many other visions and spread them over the Country, the people being much enclined thereunto; yea, these superstitious people out of their own foolish imagination, framed themselves many arguments, giving out, that as God had illuminated some poor fishers, he could also illuminate this simple man; that God would make Apostles of Angels, and spirits to preach unto men; That the Devil cannot take the shape of an Angel, can do no good, and cannot speak a true or good word; concluding thereby, that the sanctification of the Saturday was commanded by God and pleasant unto him, as a pious action in it self, and therefore ought to be observed, for the world coming near to its end, which the Lord will shorten, so ought the last day of the weeks work to be shortened, and the day sanctified betimes. Whereupon some did rise up against their teachers, as it happened unto me by one of my Congregation, who stood fast thereupon, that to pray and keep holy was a good act and no sin, and therefore none could blame or forbid it. Thus the common people is easily deceived,

deceived, and deceiveth others. Satan having thus suddenly seduced many simple persons from the true Prophetical word, and their plainness in Christ, I sent to every Priest in the Country a copy of the parties confession about his Visions, and therewith added my censure thereof; that they might read it in the Pulpit, and the hearers know how much thereof babling people had invented and added to these visions and illusions of the Devil; and they at the same time teach and mildly admonish their hearers that they should persist in the constant word of God, and not seek another way of worshipping him, then is contained therein, or is enjoined by the Supream Magistrate to his honor, how seeming holy soever it might be. Having also in the explication of the Catechisme in my visitation, according to the spirit and grace which God hath given me, done my best to bring them out of that superstition and cunning error.

At last it happened, that the said, as was thought, Godly person, the following year, by the induction of that unclean spirit, fell into the sin of Fornication;

wherefore I did in writing refer the great scandal and disturbance he gave in the Congregations, to the most Reverend Father in God, Dr. *John Swanning*, Archbishop of *Zealand*; from whom I received orders, according to the Kings Ordinance, that I should publicly admonish the said *Jacob Oleson* out of the word of God, as also absolve him of his sin, and represent to the Inhabitants their great error in the Church of *Thors-haven*, when the Sessions should be kept, and most of the people be present: which was done accordingly in the year 1668, on *S<sup>t</sup> John the Baptist* day; whereby God be praised all this emotion was suppressed, so that nothing at all hath since been perceived of it. That the Canded Reader, may not yet frame himself strange imaginations, or be so credulous as to believe any such illusions, figments, and cunning deceptions, if Satan, either here or elsewhere, in the like or other manner, practise any; this example not being the first nor the last; it being more difficult to be aware of the white devil than of the black; I have thought fit to add hereunto a plain explication that  
one



one may the better know Satan, though he change himself in the holiest, and most beautiful Angel of Light.

It is no strange thing that such deceitful apparitions should happen, to bring a man into superstition; specially in this Country, since the Prophecy of Christ must also be fulfill'd here amongst us, saying, *Mat. 24. 9.* that in the later times there shall arise many false Christs, and say here is Christ and there, &c. so that even the Elect should be in danger of being seduc'd, wherefore he also giveth a very earnest admonition thereupon, saying, do not go out to them, and believe them not. God permits such things to prove men, and try whether they love him out of all their hearts and souls, *Deut. 13. 3.* But that none may suffer himself to be seduc'd by every bubble of temptation, we will consider and ponderate all the circumstances of this deceitful vision.

As for the person, that appeared in a white shining Garment, and afterwards in the Habit of a Priest, and spoke pious words and admonitions; we know that Satan can change himself into an Angel of light, *2 Cor. Chap. 11. ver. 14.* yet the  
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Diuel cannot so disguise himself as to hide his Claws, which is here perfectly seen by his giving himself out for Saint *John*, that lay on the bosom of Christ, at the Lords Supper ; and besides would teach men a particular Holiday, and thereby draw them from the pure revealed word, from which no body might swerve either to the right hand or to the left ; from which one must neither take, nor add thereunto ; except we will draw upon us all the curses mentioned in the Holy Scripture, *Revel. 22. v. 18.* wherefore we will conclude with Saint *Paul*, *Gal. 1. ver. 8.* That if an Angel of Heaven would preach another Gospel, than Christ and his Apostles have preached, let him be an Anathem. Upon the Premises I cannot judge, but that this apparition hath been a Phantasm, or illusion, and all the admonition, that simple young man had had a Phantasie. There is enough written of Phantasms in several Treatises, and they are of many sorts.

1. Phantasms or Illusions, that happen in the Air, and are called by Naturalists

nalists *Phænomena's*, being several Visions, that are seen in the Air; namely, strange Suns, Armies, Ships, and such other things.

2. Phantasms, that seems to be, and are not; as when the Apostles believed Christ to be an apparition or spirit, when he, in a strange manner, did walk upon the Sea, and after his Resurrection came in to them, the doors being shut.

3. Phantasms, that by natural causes, namely the temperature and sickness of a man, or what they think much upon, do appear in dreams. In this manner the Emperor *Nero* did no sooner fall asleep, but he had strange dreams, having killed his own Mother; his Tutor, and many other Citizens innocently. Thus cholerick and melancholy folks are troubled with Visions, according to the predominant humour; whereof Physicians and Naturalists write at large. St. *Austin de Civit Dei*, l. 18. writes, that one had related him, that before he went to bed, in his house, he saw a certain Philosopher come to him, expounding him the Books of *Plato*, which he had desired

red of him before, but he would not do it: and having afterwards ask'd the same Philosopher, wherefore he came and expounded in his house, whereas he was before unwilling to do it in his own? he said, I did it not, but I dream'd I did so. In this Example the one saw in a dream, what the other saw waking.

4. Phantasms in themselves, as they are and appear to men, when they are awake, that have properly no bodies, but assume one for a time, to delude mankind, such commonly announce men punishment and universal calamities, or bring them a despairing horror for their sins. It was such a one that appeared to *Sanl* in the likeness of *Samuel*, and announced him his death. *Plutarch* relates, that there appeared a spirit to *Marcus Brutus*, as he was awake; and *Brutus* asking him who he was? he told him he was an evil spirit, and that he should soon see him in the *Philippian* Fields. It is written of a Duke of the *Athenians* called *Polyzelus*, that he, in the fields of *Marathon*, saw a spirit bigger than a man, whereupon he grew blind, and

and yet having lost his sight won a great Battle upon the Enemy; such spirits do vex men, and either hereby strengthen them in their old errors, or will bring them into new ones, as the adoration of strange gods, and superstitious works, which happened but too much in the times of Popery. All Learned Divines tell us, what we must believe of such apparitions, namely, that they are evil spirits.

In the relation of this simple man, there is made mention of two sorts of apparitions; the one seen in the air, namely an unusual Sun, that was nothing but an illusion of Satan, whereby he endeavoured to introduce a strange adoration of God, and superstitious acts, which God does not require from us, that so he might by these Visions, seduce them from the true word of God, to believe deceitful errors. Satan that brought down fire from Heaven upon the Cattle of *Job*, *Job* 1. ver. 16. could easily cause to shine a bright fire in the sky, evil spirits, reigning in the air, *Ephes.* 6. ver. 12,

The other was properly a Phantasm,  
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or spirit: I am in doubt whether one may refer apparitions in dreams to Specters, it being first come to him in his sleep, when he was sick, which might indeed cause such a fancie; but since it hath oftner appeared to him afterwards, when he was in perfect health and awake, and I often diligently asked the party, whether this was really seen by him; which he ever constantly affirm'd: we must conclude, that it was a spirit and apparition; and though it had not such terrible aspect as the former Examples, yet we know that Satan can transform himself into an Angel of light, that evil spirit knowing very well that he could have promoted his Kingdom but little if he had appeared in his terrible figure, and put the black-side outward; wherefore he cloathed himself in a white shining Garment, and a Priests Habit, which is not his first Master-piece; for *Sulpitius Severus* in the life of *Martin* the Bishop writeth, that Satan appeared once unto him when he was in bed and prayed, having a golden Crown on his head, and a white shining Garment on, with gilt shoes, who

who spoke to him, saying, I am Jesus, who being come down on the earth, would first appear unto thee. *Martin* having look'd upon him, and bethought himself, said, Jesus did not go in this manner on earth, depart from me Satan. Whereupon he presently vanished, with a great stink. *Plinius Secundus Novocamensis, Hist. 7. Epist.* relates, that there lay a Boy and slept amongst other Children in the Chamber, when two spirits in white Clothes were seen to come therein, that cut the Boys hair as he lay asleep, going so away; and in the morning the Boy was found with his hair cut, and spread about in the bed. There are Examples enough of Ghosts that have appeared in Priests clothes, during the time of Popery, which we will omit, because of their prolixity. Thus the white cloathes and holy Garments of this evil spirit cannot avail him, for he discovers himself, not only by his erroneous Service of God, but also by pretending to be the Person of St. *John* that lay in Christs bosome at the Lords Supper. For having not been constant in truth, neither can he always speak truth.

truth. And we know that God sends his Angels, for their sake that are to inherit Salvation, and not the Souls of the dead; for they are in the hand of God, where they rest from all their labours. And if any of them appeared unto us, they should either do it of their own Authority, which they cannot in the condition they are now, or by the command of God, which happeneth not; for men have *Moses* and the Prophets, unto whom they should hearken during this life, *Luke* 16. ver. 26. and it were in vain for them to appear, since none must believe them, under great punishment of God, *Deut.* 18 ver. 11. yea, the Soul of dead Saints have left all thoughts and care of earthly things; for *Abraham* knoweth nothing of us, and *Israel* remembreth us not, *Esa.* 64. v. 16. Finally, we read no where, either in the Old or New Testament, that God hath any time conversed with the living by means of the dead; God spoke indeed many times, and in several manners, to the antient by his Prophets, but now he hath spoken to us by his Son, and his Son withdrawing from us his visi-



visible presence, sent to us his Apostles and Disciples, *Matth. 28. ver. 19.* therefore saith *Paul* we are Messengers in the place of Christ, for God admonisheth by us; so we pray now in the name of Christ, we reconcile our selves unto God, *2 Cor. 5. ver. 20.* We may perceive by the premises, that the spirit of lies was not the person whom he pretended to be, being much less sent of God, as he gave out, but was the unclean spirit himself. This salutation also gives no little suspicion of him, when he used an earnest salutation and worship! which agreeth little with that of holy Angels, but is rather like that of *Apollo*, the Idol of *Delphos*, which always contained some hidden Mystery. Neither ought it to be an occasion of error to any, that he healed him: It may be the young man was cured of himself on the fourteenth day, but if it be so, as the party solemnly protesteth; it is easie for the Diuel to heal and do good for a bad end, that he might thereby confirm men in their errors. God hath ratified his word by Miracles, that he might thereby strengthen men in the true vivifying faith;

faith; and besides, we have a constant prophetical word, which alone we ought to believe, *2 Pet. ver. 19.* But Satan is the ape of God, doing often the like things, that he may seduce men from faith and the word, to superstition, and thus be powerful in them, *Ephes. 2 ver. 2.* The Apostles shewing great signes and miracles, by healing the sick, and making the blind to see, that they might bring blind Heathens from darkness to light, and from Belial to Christ; *Simons* the Magician is presently ready to doe the same by the help of Satan, as powerfully and masterly to the eyes of all *Samaritans*, so that many stuck to him and said, this is the great power and vertue of God, *Acts 8. 9, 10.* It is needless to add more examples, but we must consider that the devil does not do this for a pastime, for Christ says of him, that he was a Murtherer and a lyer from the beginning, *John 8. 44.* and it is his own nature to speak lyes, and as the Father of lies, disperse them amongst the Children of men. Therefore *Paul* says plainly to the *Thessalonians*, *2 Thes. 2. 7.* what he seeks by his

his signs; which is thereby to induce man to believe lies, wherefore he calls those signs, lying wonders; not but that they doe sometimes happen amongst men, as this example witnesseth, but because he seeks thereby to strengthen his lyes against the truth of God; his false worship against Gods true adoration; his superstition against the true justifying faith for God is truth, and his word is truth, his will being that all men come to the confession of truth, and be saved, *2 Tim.* 2. 4. But Satan is the Father of lies, all his words being nothing but lies, and therefore would seduce men from truth to falshood, and thereby to damnation with him: and what he cannot do with his false words, he seeks to execute by his false miracles and signs. The prayer which he taught that young man, is at the end of Mr. *John Thomason's* Psalter, and hath been continually us'd in houses in the same Town, where that young man lived; and I do in a manner believe there is some falshood in this relation; he having continually heard it said in that place. But if it be so, that Satan hath taught him it, he hath himself  
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found it in the said Book, or been present; when it was read, and therefore could repeat it to the young man, which is not incredible, he being present in the house of the Lord, and rooting the word out of the hearts of many, *Luke 8. 12.* neither is it a new thing for him to speak the word of God, for he knew excellently to make use of the word of God out of *Dauids* Psalms against Gods own son, *Mat. 4. 6.* but it is a wonderful thing, that he cannot make use thereof without falsifying it; He therefore commanded the party to say it, lying upon the threshold of the Church door, with his head outwards, which this simple man did accordingly, till he was converted from his Errors. Which foolish and false command of Satan is more worthy to be mocked and laughed at, then refuted; only hereby is perceived his power of seducing, wherewith, as in a net, he would have taken that poor people. The Psalm which he commanded to be Sung when they Rowed out, was wholly needless; the Inhabitants never going to Sea, but they sing that and other Godly Psalms. The Prayer which he commands

mands them to pray, is most imperfect in many sorts of occasions ; for which and all other we have a perfect one, which the Son of God hath taught us himself, *Mat, 6. 9. &c.* That he commands Godly exercises, and reprehends sins worthy in themselves of reprehension, and are alas ! but too many amongst the children of men, threatening thereupon imminent plagues and punishments, is his old Sanctity, when he will give himself out for an Angel of Light, and though all that be good in it self, yet he knoweth to extract his own evill out of that good, which he also doth by his signs and miracles, only endeavouring thereby to draw and seduce the children of God from the fast Prophetical word, from the plain Preaching of the word, to believe visions and certain apparitions. And when he hath brought them thus far, he knoweth himself powerful in their superstition, and can lead them captive according to his will, from one error into another, and at last make them believe manifest lyes. It was already come so far with this poor people, that some cared but little for their Teachers, as appeareth by

by what we have already said, which God in his mercy forgive them, for they knew no better. This is the most dangerous means whereby Satan can seduce men; whereby he steals the word out of their hearts, which is the only sword wherewith they could put them to flight. By what is already said the foolish and erronious arguments of the common people fall of themselves, and are reduced to nothing, whereby one may see how easie it is to lead such poor Sheep into errors, from whence they cannot come out, except their Shepherd and Archbishop of their souls recall them by his servants.

O Christian Reader! thou that hast perused the premises and their explication; I admonish and warn thee out of a brotherly charity to take occasion from thence in spirit and truth to call daily upon the Lord thy God; to leave off thy great sins and thy bloody oaths not because Satan puts thee in mind thereof; but because the Lord commands it thee, lest Satan, who is thy continual accuser, be not only a perfect accuser but also a true witness of thy disobedience. Remember to keep the Sabbath holy, according to Gods own institution, learning thereby to rest from thy sins, not only on Holydays but all the days of thy life, that thou maiest become worthy to keep the ever lasting Sabbath before the throne and the Lamb eternally. Holy Father sanctifie us in thy truth for thy word is truth, Amen.

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